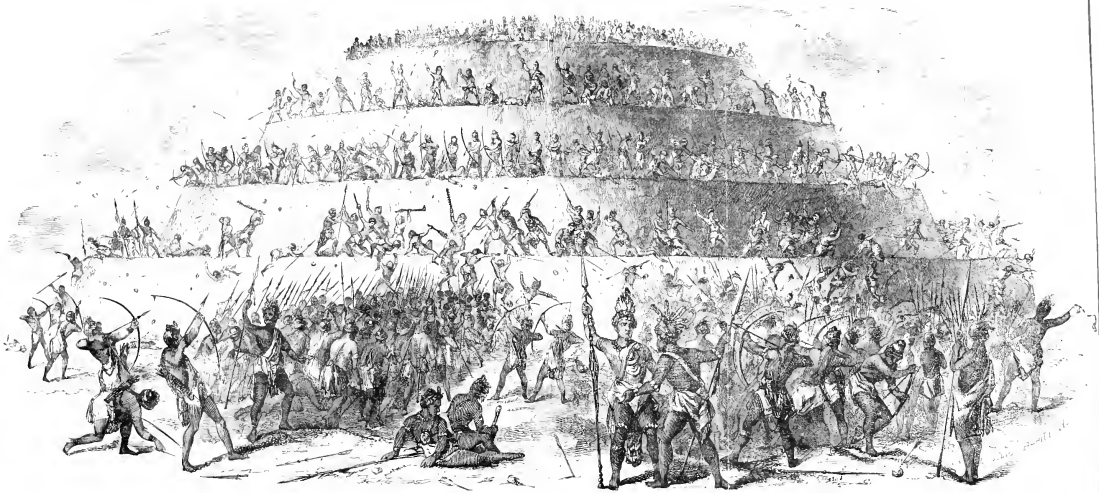

ANCIENT AMERICAN BATTLE-MOUND.

(See Note, page 39)

TRADITIONS OF DE-COO-DAH.

AND

ANTIQUARIAN RESEARCHES:

COMPRISING

EXTENSIVE EXPLORATIONS, SURVEYS, AND EXCAVATIONS OF THE WONDERFUL AND MYSTERIOUS EARTHEN REMAINS OF THE MOUND-BUILDERS IN AMERICA;

THE

TRADITIONS OF THE LAST PROPHET OF THE ELK NATION

RELATIVE TO THEIR ORIGIN AND USE;

AND

THE EVIDENCES OF AN ANCIENT POPULATION MORE NUMEROUS THAN THE PRESENT ABORIGINES.

By WILLIAM PIDGEON.

Embellished with Seventy Engravings,

DESCRIPTIVE OF ONE HUNDRED AND TWENTY VARYING RELATIVE ARRANGEMENTS—FORMS OF EARTHEN EFFIGIES, ANTIQUE SCULPTURE, ETC.

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DE-COO-DAH.

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INTRODUCTION.

IF not already arrived, the time is not far distant when the reproach so often flung at this country, that we have no antiquities, will lose even the appearance of truth, and the world will look with interest and awe on some of the mightiest monuments of antiquity which stand above the surface of the earth, as they are opened to view in the western country. The grandeur of Egyptian ruins and pyramidal tombs will cease to attract the undivided attention of those who look after records of the earliest times. The ruins of Nineveh and her neighboring cities will not be the only memorials of the men who lived in the age of Semiramis and her immediate successors. It can not be any longer doubted that there has been a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished, when men lived, and labored, and reigned, and fought, and were in turn conquerors and conquered, subjects and kings, where now the deep silence of the forest has overcome all such evidences of life and civilization. Nineveh, and Egypt, and Greece, have left, in almost imperishable stone, the relics of their magnificence. The American nations have left their record in the soil, and have written their history in legible and ineffaceable characters on the hills and valleys of their beautiful land, from Labrador to Patagonia.

From looking at these relics with silent wonderment, and regarding them as entirely inexplicable, antiquarians have begun to investigate more closely the plans of their formation, and gradually find evidences that indicate their design, and explain their origin. But as in the Egyptian hieroglyphics, a keystone and a Champollion were needed to open to the eyes of the world the stories of the Rameses, so there is yet needed in this country a key to the history which the mound-builders have left recorded in their works.

And from the very nature of the subject, it does not appear probable than any better key can be obtained than that afforded by tradi-

tion. The successors of the mound-builders, either more or less remotely, were the North American Indians. Through them, should it be possible to recover any traditionary history, there might be a dim, and uncertain, but still a welcome light thrown into the darkness of that oblivion which has hitherto enveloped the men who built the great works of the Scioto, Miami, and Mississippi valleys.

And such traditions do exist. It is the object of this volume to present them in a form that may make them valuable for antiquarian purposes. The author has had opportunities for examining the mounds of North and South America possessed probably by no other person, and, as will appear in the course of the volume, has devoted many years to the examination of them.

In the course of these examinations, I became acquainted with the remarkable man, whose name appears on the titlepage of this volume.

In the spring of 1840, I resolved on making some explorations in the valley of the upper Mississippi, with the design of gratifying a curiosity that I had long indulged in the survey and examination of certain tumuli located in that neighborhood. I had recently devoted some time and attention to the interesting valley of the Scioto, which never fails to furnish its visiters with matter of surprise and admiration, in view of the vast amount of labor by unknown hands, in the excavation of deep ditches, and in the construction of massive walls and herculean mounds of earth whose origin is hitherto inexplicable. Many of those grand and wonderful works, however, had been previously interrupted, and some almost entirely obliterated in the progress of agriculture, and the building up of towns and villages that are continually rising with magic speed on the ruins of an unknown and extinct race. I, therefore, resolved to seek the evidence of their origin on the broad spread plains of the northwestern prairies, and in the dense, dark shade of the forest, where the track of the plough had not been seen, and the sound of the axe had not yet intruded.

Thus prompted solely by a love for the investigation, without any design of publishing to the world a volume on the subject, I proceeded to St. Louis, Galena, and Prairie du Chien, the latter place being then a frontier military post within nine miles of the line drawn between civilization and barbarism. Here I commenced my far-western researches by excavation and survey. I soon discovered that the Indians were displeased with my interruption of the graves of their departed friends, many of whom they had here, in imitation of their

white neighbors, deposited in mounds. Some of them tendered their services to guide me to works equally interesting to me, and less sacred to them. I accepted their offers on several occasions, and discovered that I gave no offence to any, in the excavation of such as they pointed out to me. After becoming somewhat familiar with some of them, I resolved to proceed up the river. Having provided myself with a small sail-boat and outfit for a tour through their territory, I set sail for the interior.

On my arrival at Cappili Bluff, I formed an acquaintance with a young chief of the De-co-ra family, who manifested some interest in my mission, and furnished me with an interpreter, and we proceeded on our way. On our arrival at Prairie la Cross, I learned that an aged Indian acquainted with the history of the mounds, whose name was De-coo-dah, a man of undoubted veracity, revered and respected by those that knew him, had arrived at the lodge of Wah-con De-co-ra, and would tarry some days to participate in the enjoyment of an annual festival. I resolved to seek an interview, and learning that the feast was to be held in the vicinity of Prairie la Cross, concluded to wait his arrival. I commenced the survey of some mounds in the neighborhood. De-coo-dah being informed that there was a white man making pictures of the mounds, immediately visited me, accompanied by Wah-con De-co-ra, whose curiosity became somewhat enlisted at seeing me survey, and delineate on paper, the mounds in their relative local position. From my notes, without the presence of the objects, I endeavored to convey to him an idea of the power of figures in giving distance, altitude, and position, but he did not seem to comprehend my meaning. De-coo-dah silently listened with deep and thoughtful interest, and soon realized their use and power. Addressing himself to De-co-ra, he remarked that those figures were signs that conveyed ideas in their various forms or shapes, designating difference in distance through their change in formation, and that their different significations could only be known by vocal instruction. He then gathered ten pebbles and laid them in a pile on the ground, and desired me to give the figure denoting 1. I did so. He laid one down, and called for the figure 2, and continued his line until he had laid all in a row, distant a few inches from each other. He then counted them, and beginning at the first, he pointed at the figure 1, and so continued to count, designating the figure that represented each number up to 10. He thus conveyed the idea of the use of figures

to De-co-ra, that I had failed to convey by the use of language. Thus I discovered that he was a man of no ordinary talent and intelligence among Indians, and I determined, if possible, to secure his friendship, and in token of mine, presented them some trinkets. They received them with an air of dignity, and De-co-ra, on their departure, gave me an invitation to visit him the next day, and partake of Indian hospitality. I did so, and was cordially received, and bountifully fed. The conversation soon turned to the subject of the mounds, and De-coo-dah desired to know my object in making pictures of works that were almost everywhere to be seen, adding that white men cared little for them, and were in the habit of destroying them, wherever they came in contact with their convenience, or militated with their imaginary interests, or excited their curiosity.

I replied, that it was in consequence of that fact that I gave my time and attention to the investigation of their form and arrangement. That coming generations might know that this great country had once been full of people whom their fathers knew little or nothing about.

"But why," said he, "does not the white man leave the record on the earth where it belongs?" — "Most of white men," said I, "care but little about things that are not directly connected with their real or imaginary pecuniary interest; but there are some white men that delight in promoting the welfare of others."

He then, with a scrutinizing air, fixed his eyes steadfastly upon me, and looked me full in the face for a minute, turned to De-co-ra, and exclaimed, "A good man — a good white man!" Again fixing on me his eyes that now beamed with benevolence, he added, "The red man's friend," and extended his hand. I received it with a cordial grasp; he drew from his belt the big pipe of friendship, of antique structure, formed with a double tube for the admission of two stems, and asked for tobacco. I handed him a small plug, which he took, and after mixing it with bark, and rubbing them well together, filled the big pipe, introduced two stems, each about two feet long, sat down in front of me on a mat, and asked me to smoke with him. De-co-ra lit the pipe, and we soon filled the wigwam with the fumes of friendship.

This being my first formal Indian introduction, the exercise on my part was rather awkwardly performed, and gave rise to no little merriment among the females of the De-co-ra family, which was promptly rebuked by De-coo-dah. This was a new feature to me in the

manners and customs of Indians. I had never before heard a rebuke to mirth under any circumstance, and it very much increased my admiration for De-coo-dah.

As soon as the ceremony of smoking was dispensed with, the conversation turned to the mounds, and De-coo-dah spoke of many singularly-formed works, some of which I had previously visited, surveyed, and retained the drawings. Of such, I presented the draughts for his inspection, and was delighted with his immediate recognition of them from position and relative arrangement. In several of the draughts, however, he noted omissions of works that he represented as standing in connection with those presented in the drawing.

I then informed him that I designed surveying all the mounds on and in the vicinity of Prairie la Cross, and those of Wa-ba-shaw Prairie. He very kindly tendered his services to aid me in the work, and was of much service to me, not only in directing my attention to works partially obliterated, but also in pointing out others along the second terrace of Black river. The leading topics of conversation in the progress of our survey at Prairie la Cross and Wa-ba-shaw Prairie, turned on the genealogy of the Indian tribes. I was much interested in the detail of the life and adventures of De-coo-dah as related by himself; but the genealogical descent that he claimed for himself, he reserved for future detail.

The intimacy which subsequently existed between us, has left an impression on my mind never to be effaced, and I am glad of an opportunity to make as imperishable, as paper and type can make, the stories which the old man had treasured as sacred. He would be glad himself to know that they were recorded as they are in this volume.

Wm Pidgeon

ANTIQUARIAN RESEARCHES.

INTRODUCTORY CHAPTER.

THE author in presenting this book to the public claims for it at least the merit of novelty and originality. There are but few of the kingdoms or countries of the old world that have not celebrated, in poetry or sober history, the mighty relics of their ancient empires. This is true of Greece, Rome, Babylon, Egypt, Hindostan, Tartary, Africa, China, Persia, Europe, and even of many of the smaller islands of the ocean. But it yet remains for America to awake her story from sleep, to string the lyre and nerve the pen, to tell the tale of her antiquities, as seen in the relics of nations, coeval, perhaps, with the oldest works of man.

This curious subject, although it is obscured beneath the gloom of ages, of which but little record remains, has nevertheless that record written in the dust, in the form of mighty mounds, aboriginal fortifications, and complicated tumuli, together with strange paintings, ancient skeletons, earthen effigies, and antique sculpture, that we imagine are worthy of rank among the most wonderful antiquities of the world.

And the subject is curious, not only on account of their number, magnitude, and complication of arrangement; but also on account of their obscurity of origin.

Place the monuments, and secret repositories of the dead, together with the innumerable groups of complicated tumuli, and monstrous embankments, resembling fortifications, that abound in America, in any part of the Old World, and how would the virtuosi examine them, and the antiquarian fill volumes with their probable histories! Their fame would be conveyed through learned bodies, and made imperishable in costly volumes, while the inquiry would never cease until completely answered as to who were their builders, what their age, whence their origin, and whither they have gone. Every gleam of rational light would be welcomed with avidity, and research would in time be amply rewarded.

It would seem that no less ought to be expected at this day in America. While the traveller grows weary in Asia with tracing the time-worn trail of the centuries, or breaks the hard lava that encrusts the evidences of volcanic ruin, or sifts the dust in the desecrated catacombs of Egypt; or while the linguist reviews the history of primeval literature on the broken tablets recovered from long entombment in the vaults of time, why should less interest be manifested in the equally ancient relics of this broad country, which lie scattered in every state, and whose history is legibly written on the surface of her soil, from the Alleghany to the Pacific, in mighty mounds, strange effigies, and Herculean embankments?

Foreign travellers have not unfrequently complained that America presents nothing like ruins such as are seen in other quarters of the globe: no dilapidated walls, moss-covered turrets, or crumbling abbeys.

But what are moss-clad turrets, or crumbling abbeys, that bear on their bosoms the impress of era and nationality, compared with our everlasting artificial hills, that have outlived history, tradition, and era—the workmanship of hands unknown, the alpha of primeval monumental effort—whose origin in the absence of historical fact, must necessarily rest in conjecture, traditional history, and circumstantial testimony?

That those mounds or monuments interspersed over portions of every continent of the globe, are the work of human hands, we presume can no longer remain a matter of doubt

in any enlightened or well-informed community. Even a superficial examination of their form and relative arrangement, can not fail to impress the mind of the observer with full conviction of a design in their construction; and, in taking an extensive view of the various groups, comparison will prove an equally manifest plurality of design.

The first and most important query that presents itself to the mind of the inquirer of the present day, seems to be, at what era, and by whom were the mounds originally constructed? In answer to this query, aided by the sacred historian, we remark, that during the lifetime of Cain and Abel, in the days of Adam, sacrifice was offered unto the Lord; and the offering of sacrifice presupposes a place of offering, or an altar on which sacrifice may be offered. It may scarcely be presumed that mechanical knowledge, at so early an era in time, could have extended beyond the construction of the earthen mound. And, again we read, that as soon as the waters of the flood were assuaged, Noah built an altar, upon which to offer sacrifice unto the Lord. And this being the first work of Noah in his advent from the ark, fairly implies the custom to be of antediluvian origin, brought with him from beyond the flood, and not only sustains the idea of the extreme antiquity of the earthen mounds, but most rationally accounts for their appearance throughout portions of every quarter of the globe; if we admit that, from the family of Noah, the whole earth was repeopled, as recorded by Moses, who declares that, in the days of Peleg, Noah divided the earth between his three sons, Shem, Ham, and Japhet. In the examination of this geographical division, we find that all Africa was set apart to Ham, the temperate zones to Shem, and the frigid zones to Japhet; and in all those zones we find, in great variety of form and arrangement, the earthen mounds.

We read again, that as recently as in the days of Lot and Abraham, in their migrations, at each place of sojourning, where any circumstance of importance occurred, there they built an altar. And that altars of earth, by divine authority, were built in those days, we learn from the 20th chapter of Exodus, 24th to the 26th verse inclusive:—

"An altar of earth shalt thou make unto me; and shall sacrifice thereon thy burnt-offering, and thy peace-offering, thy sheep and thine oxen. In all places where I record my name, I will come unto thee, and I will bless thee."

Here we perceive that the altar of earth was not only recognised as a holy place, but was also used as an abiding record. But even in those days we imagine that the reverential respect originally cherished for the mound had ceased to be general, and their desecration had become common; for in the 33d chapter of Numbers, and 53d verse, we read that the descendants of Ham, the cursed of Noah, in the days of Moses, were idolaters, that built high places, and worshipped pictures; that the Israelites were commanded to pluck down and destroy. Now it is in those days that we find evidences of the deposite of statuary in the mounds representing the gods of India, and idols of almost every land; for it is most evident that in the expansion of the Israelites, the idolaters who have ever been attached to, and more tenacious of their ceremonial rites than Christians, were reduced to the necessity of entombing or hiding their gods in the sacred mounds, that they might there secretly worship them.

The spirit of Christianity and the love of idolatry, even at that early era of history, during the personal intercourse of God with man, and from that time to the present day, have never ceased to wage an unceasing war; and, in the dawn of theology, she seems to have enlisted in her train all the trappings of idolatry—such as images and pictures. The sun, the moon, and the stars, have all been objects of adoration from the earliest ages of the world. In the 17th chapter of Deuteronomy, we find Moses imposing the penalty of death on those that worshipped the sun, the moon, or any of the heavenly bodies.

From the earliest era in time known to history, sacred or profane, there would seem to be something like an innate predisposition in man to indulge in symbolical worship; and the symbols of every age savor much of the refined taste or savage passions of those that employ them. The brazen serpent, the golden calf, the heathen statuary, and the painter's

pencil, have, each in their turn, had their admirers and devotees; and, although the subject of American antiquities is everywhere enveloped in mystery, we indulge the hope that future investigation will yet bring to light much matter, that will not only be interesting to the present age, but vitally important to coming generations. For if it is pleasing as well as useful to know the history of one's country, to feel a rising interest, as its beginnings are unfolded, its sufferings, its wars, its struggles, and its victories, delineated, why not also, when the story of its antiquities, though of a graver and more majestic nature, is attempted to be unfolded or rehearsed?

Traits of ancient nations in the Old World are everywhere seen in the fragments of dilapidated cities, pyramids of stone, and walls of immense length; but here, in North America, is found the wreck of empires, whose ending, it would seem, is older than the beginning of pyramids, and whose history may only be read in the imperishable relics of tumuli, and such great records.

We may be permitted, however, to presume that a literal or hieroglyphical record was once used by the Greeks and Romans, more definite than any known to us, that was buried in the flames kindled by the Goths and Vandals, who overran the Roman empire, destroying their accounts of discoveries, and history of antiquities, and casting over the regions they subdued, the gloom of barbarous ignorance, congenial with the shades of the forest, whence they originated.

This presumption is predicated on the fact, that mankind have, from the earliest eras known in history, continued to keep a record of events, either literally, hieroglyphically, or through tradition, in every age of the world; and we advert to Greece and Rome, not only because they were the most enlightened nations of their age, but because a national amalgamation, calculated to concentrate the knowledge and science of both nations, actually existed. Alexander the Great was a Grecian, and flourished about three hundred years before Christ. The origin of his nation is said to have been Japetus, who descended from Japhet, the third son of Noah. Now let it be observed that the Macedonian kingdom, of which

Alexander was not only the last, but the greatest monarch, commenced about eight hundred and fourteen years before Christ, which was sixty-one years earlier than the Romans; consequently the annals of this nation must necessarily have run back to the flood, and may have reached beyond; but revolution after revolution has left the world to discover over again many arts and sciences familiarly known to them; and we are among those that believe, that North and South America were not only known to the Romans and Grecians, but were formerly taken possession of, and colonized by them. Nor is this opinion founded in mere conjecture; on the contrary, it is sustained by an antiquarian record of literal import, discovered by a farmer of Monte Video, in Brazil, in 1827. In one of his fields he discovered a flat stone, upon which, to him, strange and unknown characters, were engraven; and beneath this stone he discovered a vault formed by masonry, in which were deposited two ancient swords, a helmet, and shield. This planter caused the flat stone and deposite to be removed to Monte Video, where, in spite of the ravages of more than two thousand years, Greek words were easily made out, which, being translated, were as follows: —

"*During the Dominion of Alexander, the son of Philip, King of Macedon, in the sixty-third Olympiad, Ptolemaios.*"

On account of the ravages of time it was impossible to decipher the rest; but on the handle of one of the swords was the portrait of a man, supposed to represent Alexander himself. On the helmet there was sculptured work, executed with the most exquisite skill, representing Achilles dragging the corpse of Hector around the walls of Troy. From this discovery, it is evident that the soil of Brazil was formerly broken by Ptolemaios, more than a thousand years before the discovery by Columbus. But in North America, with which we are more familiar, we conceive the evidence of a Roman and Grecian population to be equally conclusive. On the bank of the river Desperes, in Missouri, was found by an Indian and presented to Governor Clark, a genuine Roman

coin. A Persian coin was also found on the bank of the Ohio river. We are not, however, of the opinion that the Romans or Grecians inhabited, either singly or jointly, at any era, this entire continent; but that Asia, Africa, and Europe, have each contributed to swell the population of the western continent at different eras. Some of our reasons for entertaining this idea, arise out of the great similarity existing between the tumulous ruins of those several continents. Many enclosures, similar to the Roman camps described by Josephus, may yet be seen in the valley of the Mississippi. He represents those camps as being four square by measure, adorned with towers at equal distances, with gates or places of entrance on every side. At Marietta, in Ohio, may yet be seen the remains of one of those camps, with its elevated squares at each corner, more than one hundred feet square, and nine feet high; and various other earth-works, similar in construction, may be seen north to the lakes, and west to the Mississippi, west of which, we doubt whether the Romans ever held empire. The same historian also tells us that the Danes and Saxons reared their military works in circular form. This fact admitted, we have at various points along the Ohio and Scioto rivers, the works of both—sometimes isolated, and sometimes in union. Notwithstanding the circular and square enclosures chiefly abound, there are, nevertheless, many large enclosures that are neither round nor square. This fact would seem to be indicative of a still further distinction in nationality, such as is recognised in the earth-work of central Africa—enclosing villages and cities.

That those structures have not originated with the present Indian tribes, or their ancestors, is abundantly evident, in the fact, that they never have used them, either as enclosures or places of defence, nor are they recognised as such in their traditions. Composed as they are of materials imperishable as the base upon which they rest, they continually present to view, in form, magnitude, and structure, so singular an appearance, that they could not possibly fail to attract attention, and elicit inquiry from the most thoughtless of human beings. And as it is well-known to all familiar with the North

American Indian character, that there are none in the family of man that retain a more sacred reverence for ancient nationality, it is utterly impossible that they ever could, under such circumstances, have lost sight of their use and origin.

The circular works of the Danes and Saxons so frequently found in England in connection with the Pentagon or Doom-ring of Denmark, stretching in a continuous line from Brownsville, in Pennsylvánia, through Wisconsin, Canada, Greenland, and Iceland, to Sweden direct, we conceive to be strong evidence of the migration of the Danes, Belgians, or Saxons, at some unknown era in time.

There are other corroborating circumstances that go to prove the correctness of this presumption: first, we find no corresponding earth-works south of Pennsylvania; and, secondly, we observe a much greater variety in the physical formation of the aborigines of the north, than is seen in the same race in the south.

This we conceive to be indicative of international amalgamation between distinct races, and one quality of that distinction carries with it the general outlines of the Anglo-Saxon family, while the characteristic form and feature of the Asiatic Tartar is universally preserved in all the tribes of the south.

Should we be suddenly transported into the desert of Libya, in Africa, and should we there behold in the dense forest a massive temple, with trace of no human existence within a thousand miles of its location, with towering spires bearing a cross, surrounded by urns; or, should it even be found among savage nations, that were utterly ignorant of its primitive design, what would be our conclusion as to its origin and use? Would we not recognise in such a structure, the crucifixion of Christ, and attribute its origin to the hands of his followers and worshippers? we certainly should. And why? because the cross is the symbolical representation of that crucifixion. Yes; with one accord, without a dissenting voice, we would attribute the origin of this temple to the Christian church. Then when we find on the shore of the Monongahela, or the highland of the Kickapoo, the identical Doom-ring of Denmark, why should we hesitate to ascribe its origin to the an-

cient Dane? If the Dane, the Roman, and the Persian, may in the early times, have made their way to America, is it not rational to conclude that other nations may have done the same?

Ancient Egypt, first in science and famous in art, has also left her impress here. In 1775, some of the first settlers in Kentucky, whose curiosity was excited by something remarkable in the arrangement of stones that filled the entrance to a cave, removed them, and, on entering, discovered a number of mummies, preserved by the art of embalming in as great a state of perfection as was known by the ancient Egyptians, eighteen hundred years before Christ, which was about the time that the Israelites were in bondage in Egypt. This custom, it would seem, is purely Egyptian, and was practised in the earliest age of their national existence.

A custom so peculiarly characteristic of that people being found here in a state of perfection, not exceeded by the mother-country, most evidently leads to the conclusion, that a colony from Egypt, or some nation of Africa, acquainted with the art, at some era inhabited that region of country.

For a trait of national practice so strong and palpable as is this peculiar art, should lead the mind without hesitation to the belief, that wherever it was practised, its authors or their pupils existed. And if the Egyptians may indeed be reckoned among the first nations, as history plainly indicates, if from them was derived the art of navigation, and the knowledge of astronomy to a great degree, and the unparalleled invention of letters, with many other arts useful, and almost necessary to the very existence of society, it certainly requires no great stretch of imagination to believe the authors of the antiquated works of Kentucky to have been, indeed, the work of a colony from Egypt.

But the antiquarian record of those regions has not left us entirely dependent on this art. The sculptor's chisel, and the painter's pencil, have also contributed their part to record the history of American antiquity.

In a cave or cavern on the northern shore of the Ohio river, about twenty miles below the junction of the Wabash,

the interior walls are smooth, and covered with paintings and sculpture, grouped in sections and clusters, that bear the evident impress of primitive design. On the rocks of Dighton, in Massachusetts, near the sea, have been discovered Phœnician letters, legibly engraved; a strong evidence of the presence of Phœnicians, or their descendants, on this continent, at some unknown time. On the island of Malta, in the Mediterranean, we learn, from various historians, the Phœnicians once held dominion, and were in the habit of depositing their dead in caves. Near the junction of the Illinois river with the Mississippi, we discovered and entered one of those Phœnician depositories, containing a mass of dust resembling the decomposition of animal matter, equal to the remains of thousands. And in various earth-works of the west, we also find, in deposite, the murix-shell — a sea shell-fish from which the ancients procured the famous Tyrian purple dye, used in coloring the royal robes of kings. This shell is known to have been highly esteemed by the Hindus, and is used by their Bramins as the musical instrument of their gods.

Thus in the bosom of the turf-clad mound, in the hidden caverns of the earth, in the remains of the soil, in the customs of nations buried in time, aided by art and science, by the sculptor's chisel and painter's pencil, we are enabled to trace, amid the gloom of barbarian rule, the ancient existence of the Roman, the Grecian, the Persian, the Egyptian, the Phœnician, the Dane, and the Hindoo.

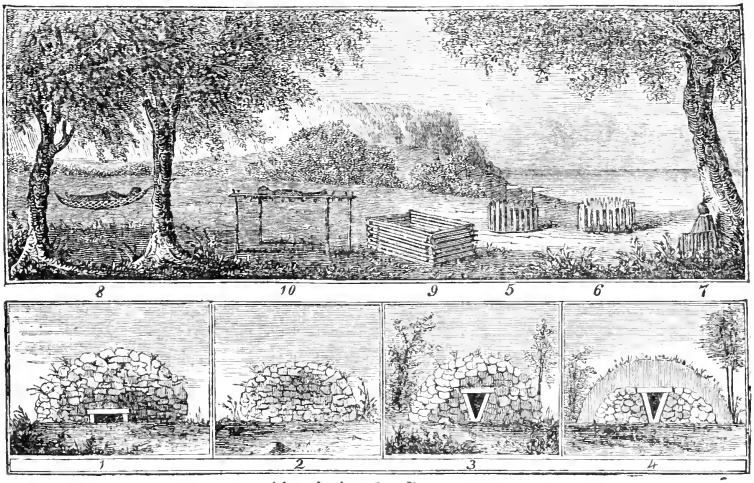
This continent, situated as it is, embracing almost every habitable climate of the globe, with such an immense amount of fertile soil, susceptible of so dense a population, has been, and is destined again to become, the great hive of nations. All Europe is pouring forth her swarms, and America is hiving them; the towering forest of the north bows down before them, while the wide-spread plains of the prairie in the west are continually receiving them, but the red man's days are numbered. And when we contemplate this diversity of population, differing in manners, customs, habits, and religion, it no longer remains a matter of wonder that his total extinction should be the result.

Little less than three centuries ago, North America was exclusively occupied by the red man of the woods. The very soil on which we tread and toil, three centuries ago sustained its millions of human beings without the aid of axe or plough. But whither have they gone? Forty-two tribes, familiarly known in the history of this country, within one century and a half, have become entirely extinct, and have scarcely left a trace of national existence behind them. Philanthropic statesmen may fold their arms, and tell us they are moving them west; but forty-two tribes bear mournful testimony to the fact, that we are moving them to eternity. Two centuries from the date of our independence will leave our most remote western frontier without an Indian-trail. Five centuries from the date of the landing of the Pilgrims at Plymouth, will have extinguished and buried in oblivion the entire nationality of unnumbered millions. And if such be the fate of nations that have once possessed this magnificent country, if such utter extinction be the manifest destiny of the lordly race that have made their homes and their graves on and under the soil we now tread upon, certainly the American will value researches which have been made with a view to perpetuate the memory of nations that have preceded those that are now falling into ruin.

The author has opened their sepulchres and viewed the almost incredible masses of their dust, has entered their catacombs, and handled their embalmed bodies, has traversed their funereal caves entombing thousands of their dead, and now offers to the public a portion of the results of his investigations, with the earnest hope that his labors have not been altogether vain, and that he may at least reap a reward in finding attention aroused to the great works of American antiquity.

CHAPTER I.

CONICAL STONE CEMETERIES.



Aboriginal Cemetery.

IN Frederic county, in the state of Virginia, in the spring of 1812, my attention was arrested by the remains of an ancient stone-work that had previously been partially demolished by the removal of about four hundred wagon-loads of stone, used in the construction of a mill-dam in the vicinity. (See plate II, figure 1.) This work was situated on or near the summit of a prominent elevation of undulating land that commanded an extensive view of the lowland, or second terrace of the Oppequan creek, where, as we judge from the many relics that have been found scattered on the surface of the earth, and laid bare by the share of the plough, there once stood a populous Indian village, now represented by the infant village of Wadesville, situated about nine miles northeast of Winchester.

This stone-work was located about one fourth of a mile

southwest of the village. It occupied a base of about seventy feet, and previous to the first work of demolition, towered to the height of thirty feet. The work was of circular form, gradually contracting from base to summit, terminating in a sharp cone, resembling in general outline the common form of the truncated earthen mound of the west; the exterior structure was firm and compact, being laid with care, and composed of stone of various dimensions and natural form, bearing no mark of tools. The main body or interior portion of the work from near the base, seemed to have been formed of stone of various sizes, of from four to fourteen inches in diameter, promiscuously thrown together to the summit, mingled with fractured bone, apparently in the last stage of decomposition.

Having become a resident of the farm on which it stood, we frequently visited the premises for the purpose of examining its contents and primitive design, until ultimately we came to the conclusion, that it was an Indian cemetery, and for several years our reverence for the dead permitted it to remain without further desecration, and we visited it only as a place of contemplative resort. Finally, however, in conversation with an antiquarian friend, Doctor Johnson, he remarked, that he viewed it not as a cemetery in common, used for the interment of the dead at the time of their death, but thought that it had been formed in the deposite of the bones of the dead gathered together from distant and remote points, and that it had been a monument of national import.

He further remarked, that his great-grandmother had been many years in captivity among Indians, and became acquainted with many of their ancient traditions; among which they held one relative to the origin and use of the stone mound, representing it to be of ancient national import, dedicated to the great, containing only the relics of great kings, prophets, and chiefs of signal renown, that were gathered together periodically, and deposited in strata from time to time until the monument was full, when a new cemetery was commenced. After receiving in detail the foregoing tradition, my curiosity became so much excited that reverence

faltered, and I recommenced the work of desecration. The work being yet about six feet high, I resolved on penetrating the centre to the base; and, at the cost of much labor, removed the stone. Opening a space of about five feet in diameter, I descended, occasionally finding some small or broken decayed bones, until finally I came in contact with a flat rock that I was unable to remove without additional aid; I, however, soon secured the assistance of some schoolmates, and raised the slab, when we discovered a vault of three feet in length, two in breadth, and fourteen inches deep; this vault contained a considerable quantity of dust, mingled with small particles of bone that were brittle and easily broken.

On examination it was readily ascertained, that this rude stone vault was first erected on the surface of the earth, and covered with stone promiscuously thrown around and upon it. The work remained without further molestation for several years, until, finally, in the construction of a railroad from Winchester to Harper's Ferry, it was totally demolished, the track striking its centre, and an excavation of several feet being required, no vestige now remains to mark the spot where the dust of ancient heroes lay.

This vaulted place of deposite so rationally according in its contents with the doctor's tradition, engendered a desire for the acquisition of Indian tradition that thirty-five years has failed to entirely satiate, and the author indulges the hope that before the red-man's inevitable doom of total extinction is consummated, many of the mysteries that now becloud the antiquarian page, may be rationally made clear.

The stone mounds or cemeteries of North America are evidently of Indian origin, and were copied from the more ancient mound of earth. Abundant evidence of that fact is had, not only in tradition, but also in the fact that they universally present themselves as cemeteries, wherever they are found, which is most evidently not the case with earth-works of other and varied forms. But wherever the earthen mound is satisfactorily recognised as a cemetery, it appears in the conical form. The entire absence of earth-works in large districts of country where the stone mounds abound, is evidence

of distinct originality, that is also further sustained in the fact, that the stone mound has not yet been known to contain in deposite, any article indicative of art more refined than those common among savage nations. Nor do they present the various modes of deposite indicated in the mound of earth. In the total and partial demolition of many stone cemeteries, we have only discovered one that retained indications of fire.

SACRIFICIAL STONE CEMETERY.

About four miles west of Winchester, in Virginia, on the premises recently in the possession of Doctor Gray, may yet be seen the relics of the only stone cemetery that we have discovered bearing the impress of fire. The greater portion of its material having been removed, it now appears in the structure of stone fences enclosing the land over which it once lay promiscuously strewn. (See plate II, fig. 2.)

This cemetery although of small dimensions compared with many others of similar form, presents features distinct from all others that appear east of the Allegany Mountains. Although similar in exterior form and arrangement, the interior central base bears the evident impress of intense heat.

The primitive base diameter of this work was about twenty-five feet, and the perpendicular altitude eleven. In removing the upper portion of this work, we discovered nothing singular in the arrangement of material, but found many fragments of decayed bone as we descended, until we approached the base. About fourteen inches above the surface of the primitive earth, we came in contact with a stratum of small stone, mingled with earth and small particles of charcoal, about six inches in depth; on removing this stratum, we discovered that it rested on a firm, solid pavement of sandstone, that was regularly arranged and difficult to remove. The body of this work was formed of blue limestone. Our increased curiosity dictated the entire removal of the upper mass, and this being done, the pavement presented the interior form of a basin, eight feet in diameter, and seven inches in depth, curbed around with flat stone placed on edge, inclining slightly inward. On removing this pavement, we dis-

covered that the stones bore the impress of fire, and as we advanced to the centre, indicated great heat; some of them crumbled in removing, and others were easily broken.

Some suppose this basin to have been used in the offering of sacrifice, others, that it was designed for a furnace to smelt metal, and some of our frontier Indians, with whom we conversed, represent it to have been used as a festival oven, in which animals were roasted whole. This latter seems the most rational idea, as the ceremony of roasting the festival-dog whole, is yet observed by some tribes who dig a pit and fill it with heated rock, the animal being enveloped, and the pit covered with earth to retain the steam. The dog-feast being a sacred feast, the oven would consequently be held in reverential esteem, and may have been used as the sacred repository of the last relics of a migrating nation, or as a sacred cemetery by their conquerors.

That this spot was esteemed sacred, is further attested in the appearance of six ancient excavations running in a due west line from the cemetery, resembling those now seen west of the mountains, traditionally represented, by some of the aborigines, to have been used in the ceremonial preparation of the festival-dog.

That those excavations are of very ancient origin is attested in the presence of timber of several centuries' growth firmly rooted in the embankments formed in the excavations.

The superficial observer, however, may not be esteemed altogether chimerical in fancying that he recognised mineral pits, inasmuch as they do resemble in relative position, the excavations that are found in the lead regions of the North-western territory, and known to be old Indian lead-diggings; but the more critical observer will readily find manifest dissimilarity in form; the excavations termed Old Indian-diggings being circular, while these are oblong, preserving the form of the Indians' festival-oven. From ignorance of this peculiar distinction, the unpractised prospector in newly-discovered mineral regions, frequently bestows much toil in vain. Thus in view of all the circumstances, we can not but recognise in Doctor Gray's Indian grave, a sacrificial cemetery.

STONE CEMETERY.

In the vicinity of the upper source of a small stream called the Cow-Pasture, in Bath county, Virginia, on a prominent elevation, surrounded on all sides by precipitous declivities, we discovered a medium-sized stone-work, having thirty feet base diameter, and eight feet in height, of conical form, and which remaining unmolested, presented a rare invitation to critical research. (See plate II, fig. 3.) It being formed of small stone, we commenced the work of demolition at the summit, and continued to descend to the depth of about two feet; we there came in contact with a thin flat stone about two and a half feet square, and three inches thick, bearing no mark of tools except the rude outline of the form of the deer sculptured on the lower surface; after carefully removing the stone above, we raised the slab-rock, and readily perceived that it was intended as a cap, or covering, to a singularly-formed vault, evidently designed for the reception of a human body in standing posture. It was about six feet in depth, and in form resembled an inverted churn, or firkin, being widest at the top; it was constructed of flat stone, rudely arranged in circles, without slime or mortar, and presented a tolerably smooth interior surface. It contained some fragments of bone mingled with dust, with no other perceivable deposite. On further examination we discovered on either side of the vault, fragments of bone apparently deposited in two stratums, as represented in cut 3. This work seems to occupy an isolated position, there being no other stone-works of ancient origin in the vicinity, and in the examination of many stone-works in various portions of the country, we have discovered but one similar in construction.

CEMETERY OF EARTH AND STONES.

This is a singular work, situated in the midst of the Alleghany mountains, about twelve miles south of the National road, leading from Cumberland to Wheeling, in Virginia, on or near the great Crossings river, and on the west side of the same. My attention was called to it by J. Smith, an aged pioneer, and old hunter in those regions, with whom I accidently entered into controversy, about the existence of earthen mounds in the mountains, and by whom I was kindly piloted to, and aided in the examination of this one. It presents a novel and singular feature in the annals of tumulus record. (See plate II, fig. 4.)

On approaching the work, it presented to view a regularly-formed truncated earthen mound, having a base diameter of eighteen feet, and a perpendicular altitude of seven and a half, being clad with dwarfish laurel and other diminutive shrubbery and herbage thinly scattered over the surface.

I ascended to the summit and commenced an excavation in the centre, while the old man, aided by his two sons, started a drift at the base. After penetrating to the depth of about fourteen inches, I came in contact with a smooth, flat stone of black slate, of about thirty inches in diameter, and two and a half inches thick. This arrested the attention of my companions, and they ascended to aid in disinterring it. In removing this stone, we opened a vault precisely similar to that discovered near the Cow-Pasture, containing a skeleton, or parts of a skeleton, much decayed; the skull, however, retained form sufficiently perfect to warrant its identification with the human species, but too much decayed for preservation. The body was evidently interred in an upright position, but the decayed bone had tumbled into confusion. I proposed putting the cap on the vault, and replacing the earth; but the old man responded, that "it was a d——d Indian, and he would never show them any quarter, dead or alive; they murdered his mother, crippled his father, and had shot at him, but he had bored nineteen holes in their hides, and he would now mash that skull, and make it an

even score;' and he raised a large stone and hurled it with force to the bottom of the vault, crushing the little mass of bone to dust.

On further examination, we discovered that the coat of earth that concealed the interior stone cemetery was much thicker at the base, presenting a body of four feet from the surface to the stone-work; thus it is ascertained that the stone occupied a base of ten feet, and a perpendicular altitude of about six, that was probably covered when first formed with a stratum of earth of about two feet in depth. This, from the wear and wash of time, would necessarily increase the body at the base. At what era, and by what people this cemetery was constructed, yet remains to be ascertained; but I imagine it to have been a freak of fancy, indulged by some eccentric individual of notoriety among the stone-mound builders. This being the only one of that order of construction with which I have come in contact, I am yet unwilling to attach to it a national character, independent of the earth or stone-mound builders, but leave it as I find it, an amalgamation or union of both.

And I remark that in the examination of stone mounds in Virginia, Pennsylvania, Maryland, Ohio, and Indiana, much the greater number present bones generally dispersed throughout the body of the work. In some, however, system or order is apparent in the appearance of bones indicating regular strata of deposite one above the other, and about fifteen miles northwest of Lafayette, in Indiana, I find a large number of small stone piles adjacent to each other, indicative of single deposite. Thus I have discovered in the progress of examination, five various modes of deposite observed by the stone-mound builder.

And yet I do not believe the deposite of the dead in stone-mounds, ever was practised in America as a general or common mode of burial by the masses, even of the stone-mound builders. The isolation alone forbids the indulgence of the opinion, even in regions where they abound most, independant of the fact that large territories of country are entirely destitute of them.

CHAPTER II.

MODERN ABORIGINAL CEMETERY.

AMONG the North American Indians of the present day, various modes of depositing the dead are practised; almost every tribe has its peculiarity in mode of burial; I design, however, to treat of those only with which I am personally familiar. I would observe, in this connection, that most of the tribes that linger along the lines of civilization occasionally inter the dead in imitation of their white neighbors, but they rarely sink their pits more than eighteen inches or two feet deep, and manifest an aversion to deep graves, especially mothers in burying their departed infants.

Along the lines of our frontier settlements the mother, in depositing her infant, seeks the most secluded spot in some narrow vale near a stream of living water, on the second terrace of the stream, that is not subject to inundation, where she imagines the white man will never fix his habitation.

To such a spot she bears her babe, accompanied by a few near relatives, and with her own hands removes whatever may chance to occupy the spot of her choice; then, with a small hoe or hatchet, scoops out an area sufficiently capacious to receive the body. She then gathers dry leaves and makes a soft couch upon which she places the child, snugly folded in a skin or small blanket, around which the mother and near relatives form a circle, to give vent in grief, in singing a death dirge, all in sitting posture. They weep freely, beating the earth with their hands for the space of about one hour; then arise and, all except the mother, retire to gather bark or suitable sticks, to form a covering for the corpse. When gathered, she places them around and over the body in such manner or form as her fancy may dictate, then all unite in

covering the pile with leaves and earth to the depth of about four inches. They then cut small poles and make stakes that they drive in the ground in a circle as represented in Fig. 5, plate II. They then obtain a stake from which they remove the bark, and make it as white and smooth as possible, about five feet long, and drive it in the ground outside of the enclosure, near the grave. On this stake they place a white flag. This flag is designed to act as a guard or protection against the encroachment of carniverous animals, and answers the purpose admirably, for no ferocious animal will approach it; and thus the body is protected, and permitted to decay unmolested on the surface of the earth.

If the infant be a male, entitled to hereditary chiefdom, or other honors, hieroglyphical characters are impressed with vermilion on the guard stake, indicative of that fact; but if a female, the white stake is dispensed with, and several white flags are appended to the longer stakes that enclose the grave, as represented in Fig 5, plate II. In the spring of 1842, I witnessed the funeral ceremonies of a male infant, near a small stream called Sly-magill, a tributary of the Mississippi, in Clayton county, Iowa, near a large spring of pure water, that rises within a few poles of the stream on its south side, about two miles distant from the river. The child was a member of the family of Wah-con De-co-ra, principal chief of the Winnebago nation, and a great number of hieroglyphical characters were impressed upon the stake of protection, indicative of lineal descent; but my endeavors to obtain a literal rendering, were vain, my acquaintance with their language being limited, and most of the party being in a state of intoxication. I also witnessed the funeral of a female child interred with similar ceremonies, about seven miles distant, near a small stream denominated the Bloody-run. In this case there was no hieroglyphical stake, but many white rags were pendent on the stakes, constituting the enclosure represented in Plate II. fig. 6.

The mode of interment of children that can claim no genealogical descent from chiefdom is similar to that above described, except as to the manner of enclosure, their graves

being secured by a pen covered with small poles, and the white rag being suspended from a small pole placed at the head or foot of the grave.

In the funerals of adults, I observed four modes of deposite of which figures 7, 8, 9, and 10 are descriptive. Fig. 7 represents a body placed on the ground at the root of some favorite tree, designated by the individual previous to death; the body is sustained in a sitting posture by means of bark or cords that are drawn around the trunk of the tree, pressing the body close to the same, and is guarded by flags until, in decomposition, it falls to the earth. The bones are then removed by the surviving friends, and deposited in piles, with those of their nation that have died before them.

Fig. 8 presents a view of the body of an Indian suspended in his canoe between two trees, where it remains until the canoe decays and tumbles to the earth. His bones are then removed as above. Fig. 9 represents a body laid on the ground, and enclosed in a pole-pen.

Fig. 10 represents a body lying on a scaffold formed by setting posts or forks in the ground, upon which poles are placed. The body, rolled in skins or blanket, is laid thereon where it remains until the structure decays, and the bones fall to the earth: they are then heaped together, and decay in mass.

CHAPTER III.

SOUTH AMERICAN TUMULI.

HAVING presented the reader with a sketch of some of the circumstances that prompted us to an early investigation of this subject, with the results in reference to the stone cemeteries of North America, I now proceed to detail the incidents that finally led us to the critical examination of tumuli.

Previous to my exploration of the great valley of the Mississippi, I resolved on visiting South America. On the 3d of March, 1826, I secured passage on board the Douglass, Captain Fowler, bound from the city of New York for the island of Curaçoa, and in twenty-one days we arrived at that port, where I again shipped on a small schooner for the continent.

The wind being fair, and the weather fine, we soon came in sight of the towering peaks of the majestic mountains that skirt the coast, and on the morning of the second day, found our vessel safely anchored in the harbor of Porto Cabello, a strongly-fortified commercial city, inhabited by a motley mixture of nations, varying in color from a pale sallow white, to the blackness of ebony. After spending a few days in this city, I resolved to visit the interior of the country, and for that purpose purchased a mule, and engaged an interpreter.

About the 1st of April, I set out with Antonio, my interpreter, for Valencia, a small inland town on the plains, distant from the sea about twenty-five miles. After proceeding a few miles, we began to ascend one of the lofty spurs of the Andes, by a crooked and narrow way, winding around the points of frightful precipices; but we reached the summit in safety, and found ourselves perched on a pinnacle several

thousand feet above the level of the ocean, of which it commanded an extensive view. Here we dismounted to enjoy, for a short time, the luxury of the mountain breeze.

Seating myself on the summit of a huge rock that commanded an extensive view of water and land, I cast my eyes on the sea, and beheld, with varying emotions several sail that were homeward bound.

Turning to the land, a prospect the most sublime that I had ever beheld, greeted my vision, in view of an unbroken chain of lofty mountains on my left, clad in shrubbery and grass, green and ripe, presenting the rainbow shades of green piled up in rolling waves as far as sight could scan. On my right lay a vast plain in graceful undulation on which the horizon seemed to rest, and in their midst the little fresh-water lake of Valencia fanned by gentle zephyrs, presenting a bosom that resembled molten silver bordered with graceful green.

After enjoying the cool, refreshing breeze for about an hour, we resumed our journey, and soon reached the village of Valencia, where I found an old school-mate with whom I had previously spent many days in youthful pastime. He welcomed me to his home, and introduced me to his wife, a tidy, little, dark woman—heiress, however, to a wealthy Frenchman who resided in the vicinity.

Thence, in company with my friend, Mr. R. Rey, and others, I proceeded on a visit to the battle-field of Carrabobo. At that place a vast number of human bones remain to bleach on the earth, and present a melancholy feature in the landscape.

Observing in the vicinity a large earthen mound, our attention was arrested, and we proceeded to examine the structure, and soon perceived that it resembled in form others that I had previously noticed in North America. On our return to Valencia we visited a group of truncated mounds, more diminutive in size; but, on critical examination, we perceived apparent order and relative arrangement—the entire group occupying a square area of about ten acres, with a mound in the centre, larger than any other in the group, surrounded by a circular range of small works. The novelty of the arrange-

ment induced me to enter in my diary a descriptive note, dated, May 9th, 1826. On my way from Valencia to Caracas, I observed some small works that were partially destroyed, and tarrying at St. Philippi, where we passed the night, we were informed by a padre that there was a singular arrangement of earth-work about thirty miles south of the lake of Valencia, and from his description, I was led to suppose it a fac-simile of the works of Circleville, in Ohio. On my return from Caracas I visited the premises, and discovered that while it retained the outline of Circleville in Ohio, the mode of construction was entirely different. (See plate AA, BB.)

The work consisted of two circles (as seen in the plate), the interior circle being formed of truncated mounds connected by a wall of about three feet high, entirely around the circle, except at the point of entrance. The truncated works had a base of about thirty feet, with a perpendicular altitude of about six, while the base of the wall nowhere exceeded fifteen feet. This wall was surrounded by a ditch about twelve feet wide, and from two to three in depth, being full or level at the entrance of the circle.

In the centre of this circle, which enclosed an area of about three acres, there is a square work of sixty feet base, and three feet in height, and on this work there is a truncated mound of thirty feet base, and six feet in height, giving the whole work an altitude of nine feet.

About forty poles distant from the ditch, there is a circular range of flat truncated works surrounding the whole, situated equi-distant, thirty feet from each other, having an altitude of four feet, and a base diameter of sixty.

About one mile southeast of this circular work, there is a work similar in construction, but differing in form, as represented in cut A A. This work, occupying a square area of about three acres, presents in the centre a square earth-work of fifty feet base, and four altitude, being smooth and flat on the summit, surrounded by a wall with a twenty-foot base, four feet high, but with no vestige of a ditch within or without. The wall is surrounded by truncated works of twenty

feet base, and four in height, distant from base to base, about twenty feet; these are also flat and smooth on their summit.

In travelling many hundred miles in various portions of the country, and viewing many works, we discover none similar to those above described, nor did we observe any elongated works like those which are so common in various parts in North America; but the conical or truncated works abound in many parts of the country.

The works that most attracted our attention we found on the plains of Appura. They are of pyramidal form and of various dimensions. Some of them present a smooth and even surface, while others, of large dimensions, are formed with stages one above the other from near the base to the summit.

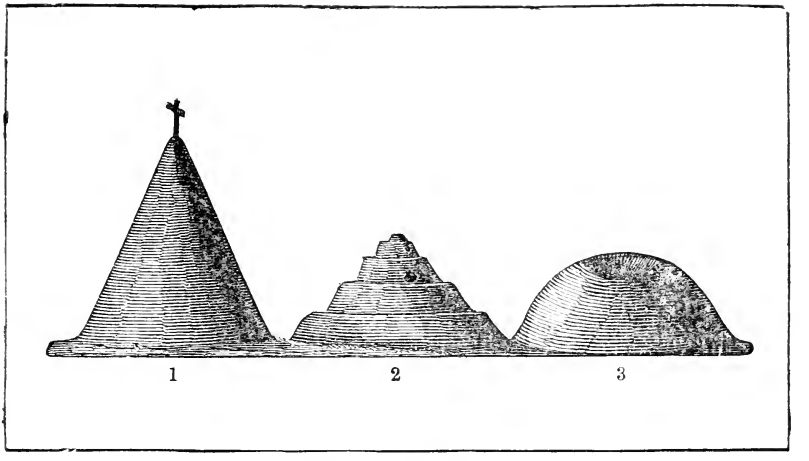
Those of the largest order generally stand aloof from other works and always appear on extensive undulating plains occupying the highest points in the vicinity of their erection. (See plate BB.)

On the plains of Appura there are several of the larger order of those pyramidal works, some of which are several hundred paces in base circuit, the general form of which is given in plate BB, fig. 2. Not having at that time in contemplation the publication of a work on the subject, we regret that we failed to survey with critical accuracy any of those stupendous works. The stages are in general arranged from eight to twelve feet above each other, presenting a level base of from five to seven feet.

When we take into consideration the simplicity of implements used in antiquarian warfare we are ready to conclude that this mammoth mound was once the Gibraltar of the plains, and nothing of warlike character could exceed the grandeur of a battle maintained from the base to the summit of this herculean pyramid. Always located on an undulating rise, commanding the highest natural summit in its vicinity, it is so admirably adapted to the defence of its occupants, that it can scarcely be imagined to have been erected for any other purpose.

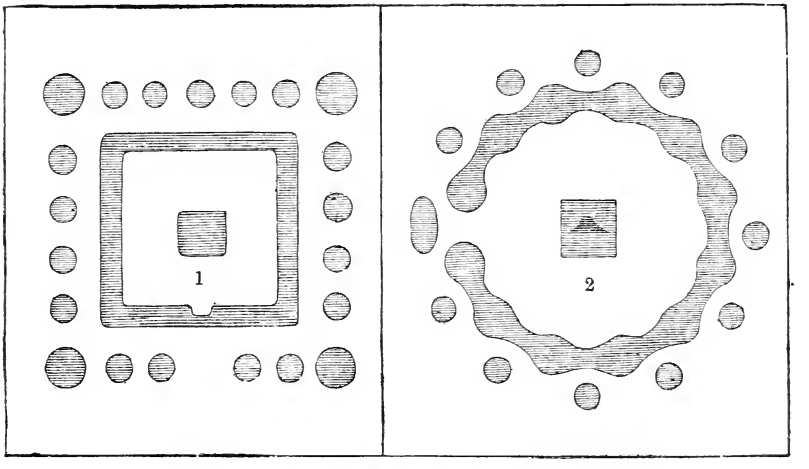
The visiter, seated on the summit of one of these pyramids, looking over a vast and luxuriant plain, can not fail to see, in

Cut BB.



SOUTH AMERICAN EARTH-WORK.

Cut AA.



SOUTH AMERICAN MOUNDS.

imagination, the scenes which have taken place around his point of vision in former times. His fancy fills the distance with the habitations of a great people; the fields teem with grazing herds, and all around the land is rich with cultivation and plenty.

The pleasant scenes of domestic life, the watching patriarch, the proud matron, the youthful lover, the group of glad children, all are before him. Anon the scene changes, and he perceives the tide of battle rolling over the beautiful landscape, and all its waves centring at his feet. On the lowest stage, the fight with lance, and sword, and club, is fierce and deadly; from the second terrace pours showers of arrows, backed with stones and missiles from above, while the feeble and the women and children, on safe heights, view the doubtful battle from the summit. But the flood of battle slowly rises from terrace to terrace, till the last blow is struck, the last arrow leaves the bow, and the remorseless waves of war sweep a nation from the face of the earth. The bones of the slain are gathered in a pyramid, and the fortress and the mound constitute the only relic of the extinct tribe. Such, we have no doubt, was the origin of many of the massive heaps of human dust that are scattered abroad on this continent.

NOTE.—See Frontispiece for a view of plate B B, figure 2, on a larger scale. This plate represents the author's conception of the design of this form of mound. Such structures are found in greater numbers, and of larger and more imposing appearance, in Central America, than elsewhere. They decrease in size and number on coming northward, and are scarcely known north of the mouth of the Ohio. Considering the weapons of war most in use by the mound-builders, their peculiar habits, and such other testimony as appears in these pages, the plate may be considered a fair view of a battle-scene on one of those mighty fortresses. The author's conception was fully confirmed by De-coo-dah, who repeatedly informed him that such was the tradition of the object of these terraced mounds, as handed down by his fathers.

CHAPTER IV.

FIRST TOUR OF THE UPPER MISSISSIPPI.

HAVING observed many singular works and strange arrangements of tumuli in South America, in which I became much interested, but without coming to any satisfactory conclusion respecting their use or origin, after my return to the United States, I devoted much time and attention to this subject. In the spring of 1829, I located myself in the Miami valley, in the state of Ohio. This region, abounding in tumuli, presents a field of investigation worthy the attention of the antiquarian and archæologist. The diversity of form, complication of arrangement, and amount of labor bestowed in the construction of these works, can not fail to arrest the attention even of the casual observer; but my domestic relations and limited pecuniary resources forbade the prosecution of extensive researches for several years. I did not, however, become indifferent to the subject, but continued to improve every opportunity for investigation that time and circumstances presented, occasionally visiting the valleys of the Muskingum, Scioto, and Miamis, and carefully noting all peculiarities which I observed in form, arrangement, material, and mode of deposite, in various works.

Being permanently located in the vicinity of Fort Ancient (one of the most stupendous and wonderful works of the Ohio valley, and which is described in another portion of this volume), my thirst for investigation was continualy augmented by frequent conversations with antiquarian and curious travellers who visited the premises, as well as by the ravages which the progress of civilization and agricultural improvements were from time to time making, upon what I was accustomed to regard as the sacred tombs of the ancient fathers of the aborigines.

The truncated works were, by common consent, recognised as cemeteries or Indian graves; and the enclosed areas, as fortifications or military ramparts. This being the generally-accepted and popular view of the subject, researches for the most part were conducted with the sole view of procuring evidence in confirmation of that belief, while the diversity of form, relative position, and complex arrangement, either wholly escaped the notice of antiquarian observers, or were regarded as matters of comparatively little interest or importance.

In 1837, 1838, and 1839, business pursuits led me to the immediate valley of the upper Mississippi. There I soon observed that the mound-builders, in the construction of their works, had indulged in innumerable freaks of fancy, wholly unlike anything I had hitherto seen in the religious or military structures erected by ancient or modern nations. Perceiving that those mounds which were most remote from civilization retained their primitive form in greatest perfection, I resolved to make a tour of exploration in the unfrequented wilds of the west; and, in the spring of 1840, I repaired to the city of St. Louis, whence I embarked on the steamer Illinois for Galena, in the early part of April.

As soon as the sun had dispersed the dense mists of the river valley, I seated myself on the hurricane deck, the better to observe the scenery on either side. As our boat moved rapidly on, I perceived that the extensive plain known as the American Bottom was gradually narrowing down, and the rugged hills beyond were closing in toward the river bank. Soon we passed the mouth of the Missouri, whose turbid waters, freighted with sand and mud, hastened to mingle their dark streams with those which flowed from the crystal fountains of the more northern hills.

In regular lines, on either side, were seen the traces of the waters that in ancient time had washed the rugged bosoms of the valley, making clearly evident the fact that the proud waters that now roll in the gulf below, once gently flowed through a vast, broad plain, hundreds of feet above their present level.

It is worthy of remark, that wherever a solid rock-surface is to be seen extending from the water to the highest summit, the lines run precisely parallel with each other; and the same number of lines are invariably found in the same given altitude at all points on the river, from St. Peter's down to the upper rapids, a distance of several hundred miles.

After passing the mouths of many small tributaries, we arrived at the termination of the lower rapids, where we were under the necessity of unloading our cargo, to be transported in tow-boats to the head of the same. There being but two feet water in the channel, and the current strong, it was with some difficulty that we succeeded in getting over with our empty boat, but we did so in safety; again taking in our cargo, proceeded. Meeting a rise in the river, we passed the upper rapids without difficulty, and soon drew near the mineral regions.

Here, Nature apparently fond of variety, seems to exhibit a change of features, for here the towering rocks, with variegated colors, present a less regular arrangement, with here and there a huge mass, or mountain pile of shapeless fragments, that seem to have been thrown together with a careless hand, or hurled from their deep beds by some volcanic eruption.

Do not the ravages of water on the face of these rocks bear testimony to the existence of matter, in form, thousands of years before all human record? And may not the volcanoes and earthquakes that are now rending the Eastern hemisphere once have done their work in the West? If so, may they not again return? Who knows but this once-beautiful plain was inhabited by civilized and intelligent beings that have gradually passed away by the ravages of war, or convulsions of nature?

This world is, indeed, a wonderful machine, and its primitive construction incomprehensible! Man may form his globes, and fix their spheres, but the reins of eternal motion are held alone by Deity. Man may look back as far as tradition or history reach, and a fertile imagination may give ideal form to chaos, but the original production of matter

bids defiance to all his researches; himself formed of matter, he may only reason on formed matter with certainty; he may soar aloft on the wings of imagination, or sink in fancy to the depths below; yet beyond the natural or artificial vision, there must still remain for him one great eternal void which God alone may fill.

While thus musing in my hammock, my attention was suddenly arrested by a call from the pilot to lower the steam, and I immediately repaired to the hurricane-deck, and saw that we were closely hedged in by the banks of a natural canal, formed by the back-water of the Mississippi, tracing the channel of a small stream called the Fever river, narrow, deep, and crooked.

After advancing about seven miles, we came in sight of the far-famed little city of Galena. Here the scene changed, and instead of the noise of the escaping steam, my ear was saluted with the more agreeable din and sounds of the bustle of business. I soon found myself in the midst of a flourishing inland city, situated on the banks of a stream that, one mile above, would scarcely float a canoe. It was built in semicircular form, closely hedged in with rugged bluffs, whose sides were here and there literally excavated to make room for stately mansions. Three semicircular streets, gradually rising one above the other, formed the thoroughfares of commerce.

I might have been almost persuaded that I was in the midst of Jerusalem on a pentacostal day, for here were Jews out of almost every nation under heaven, together with natives of England, Ireland, France, Spain, and Germany—a truly motley mass of various creeds and tongues, yet all bound together by a common pecuniary interest, and by commercial and social ties. Agricultural pursuits were partially neglected, nevertheless, the city is surrounded by a fertile soil that will, in coming time, yield a surplus.

Having taken a view of this infant city and its vicinity, I secured a passage on board the steamer Otter, bound for the shot-tower at Helena, on the eastern shore of the Wisconsin river (which enters the Mississippi seventy-five miles above the junction of Fever river). In passing up the Mississippi,

we touched at Dubuque, a flourishing village on the western shore, in the territory (now the state) of Iowa. This village is situated on a beautiful plain of some thousand acres of fertile soil, and bids fair to become the centre of commerce for an extensive and fertile region at the west. There is probably more taste displayed in the arrangement of its mansions, shrubbery, and other ornamental appendages, than can at this time be seen in any village on the upper Mississippi. The large piles of lead stacked up on the bank of the river, bear ample testimony to the fact that it is surrounded by deep and rich mineral-beds.

On leaving Dubuque the current gradually gains strength, the river being partially filled with many timbered islands that are annually inundated by the northern floods. These floods usually occur in June or July, being created by the spring rains, and the melting snow of the Rocky mountains, or northern regions. In consequence of these annual inundations, logs and snags abound in the river, frequently changing the channel by gathering around them large sand-bars. The bluffs continue rugged, and gradually rise as we advance.

We at length entered the Wisconsin whose crystal current flows briskly down, over moving beds of brilliant sand, with a continually changing channel that renders the navigation somewhat difficult. We soon, however, arrived at Muscoda, the ancient location of a large Indian village, but at present occupied by a few white families. This village is situated on an extensive plain of sandy soil, on the surface of which may be seen relics of many an ancient mound, varying much in size and form; some resembling redoubts, or fortifications, others presenting the forms of gigantic men, beasts, birds, and reptiles, among which may be found the eagle, the otter, the serpent, the alligator, and others pertaining to the deer, elk, and buffalo species. The highland in the vicinity of this village abounds with monuments that bear testimony to the ancient existence of an immense population in those regions.

I remained some days in the examination of those remains, and then returned on the Otter to Prairie du Chien, an old French village situated about four miles above the junction

of the Wisconsin, on the eastern shore of the Mississippi, and in the territory of Wisconsin. It is located on a handsome plain containing several thousand acres; the buildings bear a somewhat dilapidated appearance, with the exception of a few modern structures. The back country is rough and broken, abounding in tumuli of various kinds and shapes. The American Fur Company have a trading post at this place, and the United States keep up a garrison for the protection of the frontier settlements. The majority of the village population were French and half-bred Indians; they were social and friendly, and I resolved to tarry a while with them for the purpose of making myself better acquainted with the Indian language. There were many Indians encamped on the islands in the vicinity, and I visited them frequently, and attended several of their feasts; they were fond of mirth and music, and indulged much in feasting, dancing, &c.

After becoming acquainted with many of them, I resolved to penetrate the country to the west; and having provided myself with a rifle, tomahawk, and blanket, I crossed the Mississippi nine miles below the Indian boundary-line. After advancing about seven miles, my vision was greeted with a prospect transportingly beautiful, in the view of a country richly interspersed with verdant lawns and shady groves, with cooling springs and crystal rills, rising and flowing through the most luxuriant plains of rich prairie, and which seemed to be calling and entreating the industrious cultivator of the less fertile east to bestow his labors where they would meet a more ample reward.

CHAPTER V.

EARTHEN DEPOSITE, EXPLORATION, &C.

AFTER traversing that beautiful country drained by the channel of Turkey river, I returned to Prairie du Chien, and during the summer months I spent much time in the excavation and examination of numerous mounds, and groups of mounds, in the vicinity. I discovered many recent deposites, and several that I termed primitive. Among the latter was an earthen urn, that contained about thirty gallons; this urn was deposited in a large mound near the junction of the Wisconsin with the Mississippi. It was in the form of a large jar, with a cap or cover, neatly fitted on; it was full of ashes, mixed with small particles of charcoal and burnt bones. This vessel appeared to have been well burned, and resembled the potter's ware of the present day, of good quality, except that it appeared to have been formed within a bag, or sack, made of coarse materials; the impression of the threads were apparent on the outside, while the inside remained perfectly smooth. It had become very tender and much decayed by time, so much so, that I was unable to preserve it whole. I however retained some parts, or pieces, that, after being thoroughly dried by fire, became hard and firm. (See Fig. 1, Cut W.)

Being under an engagement to meet De-coo-dah at St. Peter's, or Lake Pepin, as might best suit my convenience, in the fall, I returned to Galena where I built me a small sail-boat; and, after providing myself with provisions, ammunition, and a few Indian trinkets, I launched my craft and set sail for St. Peter's. In three days I again arrived at Prairie du Chien. I tarried there a few days endeavoring to obtain a companion, but finding no one that was willing to accom-

pany me in my contemplated tour, I again set sail and departed alone. The river being crooked, and the wind changeable, I progressed slowly; but there being many Indians on the river fowling and fishing, I generally had one or two on board, during my passage through the Winnebago nation. I proceeded cheerfully until I began to draw near the Sioux territory, a nation of whom I knew but little, and of whose language I was entirely ignorant.

My spirits were now somewhat depressed; but, having determined to make the tour at all hazards, and finding many groups of singularly-formed tumuli, I kept on my way. After penetrating the Sioux country some thirty miles, I was much rejoiced at finding, near the river, a neat-looking log-house, and was still more pleased to find within it a generous-hearted Kentuckian, who insisted that I should partake of his hospitality during my pleasure. I consented to remain with him a few days. He had my boat secured, and conveyed the contents to his house. He being a permanent resident of the forest, I was agreeably surprised to find him intelligent, and a good talker. His beds and furniture were not exactly such as those we generally find in Kentucky—the former being composed of well-dressed buffalo-skins; his table of a slab or puncheon, dressed from a large cotton-wood tree; his chairs made of the same material (and in the form of what he said Kentuckians generally called *stools*). His table was well-furnished with Indian butcher-knives; forks not being fashionable in that region, he had dispensed with the use of them. There was plenty of fowl, fish, venison, honey, bread, and pork, and he appeared to be happy and contented.

When I inquired how he happened to locate himself in that wild region, he replied, that he volunteered as a soldier during the Black-Hawk war, but that, during his term of service, he became convinced that the Indians were an injured people, and were treated with injustice, and he therefore determined to become acquainted with their true character. "During my term of service," said he, "I had an attack of bilious fever at Prairie du Chien, where I became acquainted with a young Chippewa squaw, who treated me with so much

kindness during my sickness, that I grew much attached to her. After the war, I sought and found her, and I took her to be my wife, thinking that I would live with her a while, and then return to my friends in Kentucky. We commenced trapping, at which she was very expert, and we were very successful.

"I soon became fond of trapping, but still thought that when I had made a good raise, I would return to Kentucky. After the lapse of one year, my wife presented me with a daughter; it was a healthy child, and I soon became very fond of it. I however did not yet think of remaining permanently with her, and when the child was six months old, I made up my mind to go back to my friends in Kentucky.

"I sold my fur to the American Fur Company for four hundred dollars, and furnished my wife with blankets and such trinkets as she desired. I had never intimated to any one my intention to return. I took my rifle and put it in good order, about the first of June. The morning that I had set apart for my departure was a beautiful one — the sky was clear and bright, the birds in unusual numbers appeared to be flocking around our wigwam, and filled the air with their sweetest notes; but my mind was full of gloom, and my countenance wore a shade of sadness. My wife discovered that I was not so cheerful as usual, and inquired if I was unwell; I forced a smile, and assured her that I was quite well. When I started, the baby began to cry, which was something very unusual for it to do, I did not turn back; yet, as I proceeded on my way, I fancied that I heard the child crying continually, and before the evening of the third day, I became so much distressed that I made up my mind to return. That night I slept soundly, and in the morning when I awoke, I found myself surrounded by the same birds that had sung the song of my departure; now they seemed to vie with each other in sounds of melody. I returned to my wigwam, and I never thought of leaving wife or child again.

"Shortly after my return, I removed to Prairie du Chien, built a house, and commenced keeping a tavern. I remained there three years, and succeeded well in business; but I did

not enjoy as much pleasure as I had formerly enjoyed in the forest, I therefore let my house and returned. I love the forest, and intend to live and die in it."

After passing ten days with my Kentucky friend (who desired that I should not use his name in my diary on account of his relatives, whom he represented as men of high standing in Kentucky), I launched my boat, and set sail for St. Peter's. I was accompanied by the son of my host, a boy of ten years of age, who spoke the Sioux and English languages well; he was a sprightly youth, and of much service to me as an interpreter. On our arrival at St. Peter's, we tarried several days to examine the tumuli of the surrounding country, but found none in the immediate vicinity.

There being a party of French traders about to ascend the St. Peter's river, I resolved to go with them to examine a singular group spoken of by De-coo-dah, as being located in those regions. The traders travelled in canoes propelled by poles and paddles. The wind being fair, we hoisted sail and were soon out of sight of them. We however still crowded sail, and made about twenty-five miles that day, against a strong current. In the evening we landed, struck a fire, and prepared our supper, after which the boy shouldered his rifle and went in pursuit of some deer that we saw feeding near the river above; and, in about an hour, he returned with the hams and skin of a fawn.

Our company not coming up that evening, and the wind still continuing fair, the next morning we again set sail. That day, the current not being so strong as before, we made about thirty-five miles, and discovered that we were in the neighborhood of an Indian village. We came to anchor, struck fire, and feasted on our fawn. The next morning, the wind not being fair, my boy went to see if he could find the village; and, about three hours afterward, he returned with nearly a hundred Indians, old and young; they were friendly, and invited me to their village, the chief leaving his two daughters to take care of my boat. The village was some two miles from the river, and was composed of thirty wigwams. We were hospitably entertained, and remained there over

night. In the morning the chief and some others returned with me to the place where we had left the boat. On approaching the river, we discovered that the boat was gone; and, on our arrival at the spot, we perceived that the Frenchmen had camped there over night. The old chief appeared to be somewhat alarmed, and immediately raised the war-whoop; and in a short time twenty young warriors were on the spot; but while he was giving directions to them relative to the course they should pursue, looking down the river, I saw an Indian running full speed toward us. The chief looked and said it was his daughter; he then paused in silence until she came up to where we were, and told us that the boat was down the river; adding, that they being unwilling to remain with the Frenchmen, had attempted to cross the river, and seeing no paddles or oars on board, supposed the boat was propelled by the helm. After her story was interpreted to me, all burst out in a loud laugh, except the girl; she appeared to be much displeased that her misfortune should be made the subject of merriment. We, however, all went down to the boat, and found the other girl sitting in it; the wind now blowing fair up stream, I prevailed on the girls to remain on board, and then unfurling sail, we returned; the girls now in turn, commenced laughing at those on shore, telling them that *they* could afford to ride, "but you are poor and compelled to walk."

After we reached the landing, the old chief informed me that in three days they should hold a triumphal war-dance, and invited me to attend. I consented to do so. He then ordered a family to raise a wigwam, and take charge of my boat, and his order was immediately obeyed. I inquired through my interpreter whether there were any mounds in that neighborhood. He told me there were some up the river, not far distant, and that there were many of them, and that next day he would show them to me.

Early the next morning the old chief and about twenty others accompanied me to the spot. I soon discovered the title mound of the Black Tortoise (Cut E), and commenced taking its dimensions, aided by my boy. They all appeared

astonished at this, looking in silence at each other, in amazement; when I discovered their surprise, I drew from my pocket a plat that I had previously drawn from the description I had received from De-coo-dah of this group, and its correspondence with the group before us seemed to increase their astonishment. They viewed it with great interest, and one of the chief's daughters exclaimed, "We-ru-cun-negah," which is the name of an old Indian artist of whom I shall treat hereafter. When I rolled up my draft, the old chief inquired if I had been there before; being answered in the negative, he resumed, "Where did you see a group so much like the one before us?"

I then informed him how I had obtained it. When he heard the name of De-coo-dah, his eyes brightened, and his countenance flashed with joy. I told him, through my interpreter, that De-coo-dah was my friend, and was yet living. He then aided me cheerfully in taking the dimensions of the entire group; the next day he conducted me to several treaty mounds (Cut O), and one large battle-burial mound. He seemed to look upon all of them with personal indifference, walking over and upon them, as though he regarded not their use or contents.

On the evening of the third day, a company of twenty warriors arrived at their village. They had lately returned from a scout among the Chippewas, with whom they were at war. They bore a trophy, over which they designed that night to hold a war-dance; it was the skin of the entire head of an apparently old Chippewa squaw. This scene appeared to be an interesting one to them, many Indians, male and female, fantastically painted, coming in at intervals all day from the neighboring bands.

The skin was stuffed with moss and leaves, and was perfectly dry. In the evening they built several fires in a circle and formed a ring, in the centre of which the captor stood, and harangued those around, with a loud voice and vehement gestures, holding in one hand a blood-stained knife, and in the other the trophy. At the close of his harangue (which consisted of a repetition of the wrongs or insults imposed

upon or offered to the nation by the enemy); with a violent effort he dashed the trophy to the earth, brandishing his knife in the air, and going through the gestures of a scuffle, or fight; he then kicked the trophy to the ring, where it was received and kicked back to the centre, followed by an Indian from the ring, who after going in turn through the gestures of a fight, kicked it back to the ring again, where it was again and again received and returned until all had kicked it; in the meantime war-songs and dancing were going on around the ring, accompanied with the most vehement gestures by each of the captors who in turn entered the ring. When all had thus insulted the trophy, it was seized by the original captor, and thrown about from one to the other, amidst the most horrible shrieks, and finally it was trampled upon until it was mashed flat; it was then again taken by the captor who introduced a small leather bag of powder among the remaining moss and leaves, and after they had surrounded a fire by joining hands in a circle, he threw the trophy into the fire; they continued dancing until the explosion took place, and then retired in confusion, amidst the most indescribable whoops, shrieks, and yells. In the morning I returned to my boat, and found everything safe.

Having found the funeral mound that I was in search of, I resolved to go no further at that time. The wind, however, blowing up stream, I remained all that day at anchor. In the evening was presented by an Indian with a rich treat of honey in the comb, for which I gave the donor a few trinkets. The next morning, the wind proving fair, we descended the river. We remained one day at St. Peter's, and then attempted to ascend the Mississippi. We proceeded to the falls of St. Anthony. I there concluded to leave my boat in charge of my boy, and employed three Indians with a canoe to ascend further, for the purpose of discovering, if possible, the burial group of the six kings. After a diligent search of six days, we succeeded in finding it. (Letter T, Cut 32.) I took the dimensions, position, exact location, &c., of the group, and returned to my boat; then weighing anchor, we floated slowly down the stream, frequently stopping to ex-

amine the adjacent country. This bears in general a rough and broken appearance, and does not appear capable of sustaining, by agricultural pursuits, a dense population. In descending the river, between the falls and the lake, I discovered many mounds on both sides; these were principally treaty and battle-burial mounds. It is worthy of remark that at or about the junction of the Mississippi of each of its larger tributary streams, from the falls of St. Anthony to the Ohio river, there appears anciently to have been a dense population drawn thither, as is probable, by the advantages such points present for fishing and hunting.

Near the junction of the river St. Croix, on the eastern shore of the Mississippi, we discovered an apparently unfinished group of tumuli representing an animal with horns resembling those of an ox, with unfinished foreleg, as seen in Cut L, No. 26, together with a small circular embankment that was formed by throwing the earth from within; this embankment measured forty feet in diameter, and was elevated four feet above the surface of the surrounding earth without; the earth within being scooped out to the depth of four feet in the centre, forming a bowl or basin eight feet in depth. The third was a long, flat embankment, seen at Fig. 4, Cut Z, No. 41, elevated to the height of six feet at the east end, and presenting an oval surface twelve feet west, presenting thus far the usual finish of a national monumental mound, but gradually descending thence to the west, bearing at that point an elevation of two feet. The unfinished condition of this group serves to explain the method of construction, and, perhaps, enables us to account for the unusual solidity and firmness of the earth, which always characterizes the national monument mound. It is probable that after the embankment had been raised to the height of several feet, the operatives carrying small portions of earth, ascended at one end of the mound and walked to the other to deposite their load, thereby packing and hardening the earth under their feet, during the entire process of construction.

We are of the opinion that the Mississippi, from the lake to St. Peter's, was anciently, and for a long time, the boundary

line between two warlike nations, from the fact that on either side of the river may be seen large battle-burials. We also incline to the belief that the nation on the east side were the conquerors, from the additional fact, that the greatest number of treaty-mounds are found on that side of the stream; and from the frequent appearance of unfinished groups we are led to the conclusion that the extinction of a nation was consummated in this region.

At the lake I formed an acquaintance with several half-breed Indians, who accompanied me on a visit to some mounds in that neighborhood, which had been previously described to me. On our arrival at the spot, I found that the description had been accurately given.

I passed some ten days in the examination of the lake shore and its vicinity. I found several unfinished groups, one of which nearly resembled the one which I have already described. It contained the representation of an animal similar to that represented in Cut L (excepting that the hind leg of the latter is imperfect). The circular embankment was twenty-five feet in diameter, with an elevation of only two feet, formed by throwing up the earth from within, there being no apparent removal of earth from without. I opened this circular embankment in three places, but found no indications of any deposite. I then sunk a hole in the centre to the depth of five feet. Eighteen inches below the surface, I passed through a stratum of ashes, of about four inches in thickness, mingled with small particles of charcoal and porous earth. Beneath this stratum, I found nothing but the native earth.

On a high pinnacle overlooking the lake, I discovered an unfinished embankment of one hundred and eighty-four feet in length, the east end being thrown up six feet in height, and twelve feet in breadth, regularly formed for seventy feet, then gradually sloping to the west, to the height of three feet and breadth of seven feet at its western termination, with an uneven surface.

I also discovered, on a conspicuous point of a high bluff west of the lake, a flat embankment one hundred and thirty

feet square, with an oval mound on the top, having an elevation of fourteen feet, the flat embankment being two feet and a half high. On sinking a spade in the small mound, I discovered that it was composed of ashes, small particles of charcoal, and sand similar to that found on the lake bluff.

Here was something novel, in the progress of my discoveries, and I resolved to probe it to the foundation, in the anticipation of finding some precious relic of antiquity. Throwing off my leather coat and rolling up my sleeves, I began to throw up the sand and ashes with more than Hibernian ardor, and very much to the amusement of my Indian friends, who sat grinning around me. The digging was easy, and I made rapid progress. On coming to a level with the flat embankment, I discovered that it was formed of clay unlike any in the vicinity, around the small mound; and yet, in sinking, I discovered no change in the centre. I became yet more excited, but being much fatigued with my labor, I retired to the shade of a small tree which grew near by to rest myself; and, while sitting there, wondering within myself what the anticipated relic would prove to be, an aged Winnebago squaw, whom curiosity had drawn to the spot, ascended the mound to view the excavation. She shook her blanket, and approached me; and, perceiving that I was fatigued, she presented to me a bladder filled with whiskey, and desired me to drink. I drank sparingly, and returned to my labor. She followed me to the pit, and looking into it, she thus addressed me — "Ah, how-she-mo-ko-mon, wah-wonk; cow-ean shu-rah; she-mo-ko-mon, sketch-ah-waw-wonk;" being interpreted, "Ho, white man, you are a fool! There is no money there. White man, you are a very great fool!" and she went away, amid peals of laughter from the surrounding group. I, however, continued digging until I struck the surface of the surrounding earth, but without discovering any deposite, or any change of soil. I then penetrated the surface-soil to the depth of two feet; when, finding no change nor indication that the earth had been formerly moved, I abandoned my unsatisfactory labors, and returned to my boat. There, to my great joy, I found my old friend and adopted father, De-coo-dah; and the

fatigues of the day were soon forgotten, in recounting to him my adventures. He manifested some displeasure at my mode of examination of the mounds, and requested me not again to disturb the ashes of the dead. I took up my spade, and deliberately threw it into the lake; and he then immediately became cheerful, and we smoked together the pipe of friendship.

He remained with me for a few days, and I learned that he intended to visit a Chippewa friend. He asked where I designed to spend the winter. I informed him that I proposed to trade with the Winnebagoes, and should locate myself near the junction of Root river with the Mississippi; and then I invited him to pass the winter with me. He said that he could be of little service to me in trading. I told him that it was not his services, but his company that I desired. He gave my hand a cordial squeeze, and said, "I will come." He then went away, and I set sail for the residence of my Kentucky friend, and two days afterward, landed at his house.

After passing a few days with him, I again set sail for Prairie du Chien, at which place I laid in winter stores, employed a Frenchman as an assistant, and returned to an island a little below Root river. We procured a yoke of cattle to aid us in building a cabin; and when our cabin was completed, we opened trade with the Indians.

RETURN OF DE-COO-DAH.

In three days after we had opened trade, De-coo-dah arrived. I was not a little rejoiced at his speedy return; for, notwithstanding, he had already communicated to me many traditions, I had since discovered many groups, respecting which I had no traditional knowledge.

De-coo-dah now informed me that at a very early age he received the title of Mocking-Bird (in the language of his forefathers, De-coo-dah), in consequence of being able to speak fluently five languages; and, that from his infancy, he had been in the habit of migrating from nation to nation;

that he claimed no lineal kindred with any nation now in existence, but was a descendant from the Elk nation, now extinct; that they were a mixed nation, claiming descent from those ancient Americans, the mound-builders; and that their traditions were sacredly kept by their prophets, from a family of whom he was descended.

De-coo-dah was of low stature, unusually broad across the shoulders and breast, his complexion somewhat darker than the Winnebago, with a large mouth and short chin; his limbs were well-proportioned, and he possessed undaunted courage. I furnished him with food and shelter from the inclemency of two severe winters, and he, in return, imparted to me many traditions not held or known by Indians of the present age. He remained several months with me before he spoke of traditions, using many stratagems to ascertain whether I was trustworthy or not. After satisfying himself on that point, he introduced the subject of traditions, by asking of me whether white men held tradition sacred. I told him that some white men possessed secrets which they did not tell to all.

He then informed me that the ancient Americans had national secrets which they held sacred, and that these were handed down from generation to generation through the prophets, who were thus enabled, through their superior knowledge, to do many wonderful things. He said that it was once a universal custom observed by all the nations, to consume the bodies of the dead with fire; but that, at a certain time, in ancient days, a great nation from whom his fathers descended, assembled to celebrate the obsequies of a great and good king, and while they were engaged in burning his body, the sun refused to shine, although there was not a cloud to be seen; in consequence of which event the prophets passed a decree, that kings should thenceforth be memoralized without fire. And then, he added, "The mound you opened at the lake contained the ashes of thousands." He said, too, that it was a custom for the friends or relatives of the deceased, after the burning of the body, to give a feast; and that the custom of feasting at the death of a relative continued long after that of burning the body had ceased.

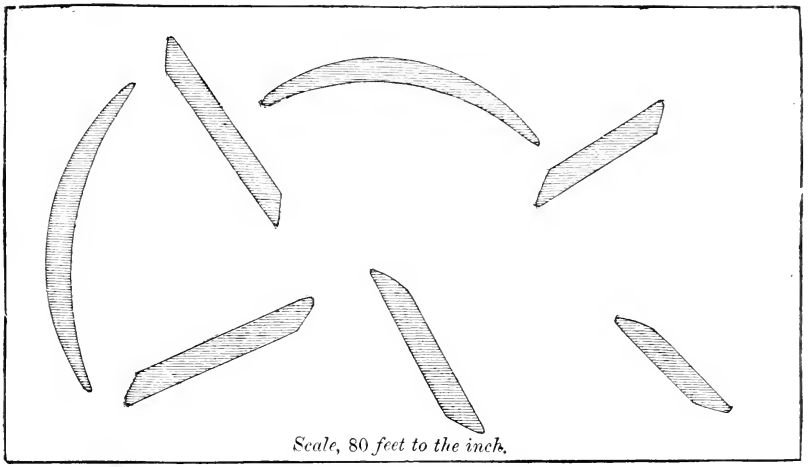
He then observed that his ancestors had spoken of an annual-feast, that had not been observed within their lifetime; and that his great-grandfather was one hundred and fifteen years old, and died when he, De-coo-dah, was eleven years of age. "I am now," said he, "passing through my eighty-ninth winter. My great-grandfather had a great reverence for mounds; and said, that a new mound was erected at each national festival; that national festivals were frequently attended and held in union by several nations; and that at the place appointed for those union festivals, each nation erected a national monument significant of their number and dignity."

I then inquired of him, why those feasts were not held in the days of his immediate ancestors? He replied, that long anterior to the days of his fathers, a general war had been waged among the nations, of long continuance and bloody character, in consequence of which those feasts were neglected, until their observance became obsolete. Having told me thus much, he shouldered his rifle and left me alone.

I immediately committed to writing the substance of our conversation; and feeling much interested in the rehearsal of these traditions, I determined to draw from him all the information that I could respecting this matter.

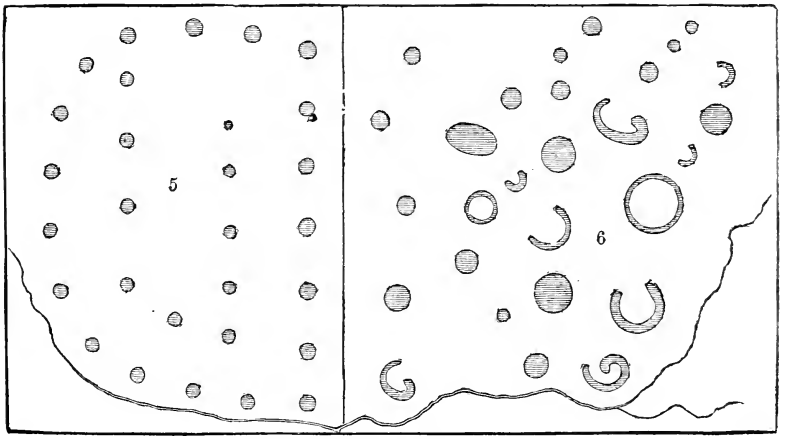
Having previously, in company with Mr. Taylor, of the land-office at Muscoda, made drawings of some singular embankments in the vicinity of that place, I laid them before De-coo-dah, and was not a little astonished at his description of form, position, location, &c. I had also many other drafts, taken in various places remote from each other, which I showed to him at various times. He generally gave me the traditional history of each group on presentation. Having taken but one draft of each similar group, it was truly wonderful to see with what ease he could distinguish their various arrangements, and account for their peculiarities of form, location, and general design.

CUT O.



TREATY MEMORIAL.

CUT X.



UNFINISHED WORKS—*ILL.*

CHAPTER VI.

AMALGAMATION MOUND.

THIS remarkable earth-work is situated on the northern high land of the Wisconsin river, about fifty miles above its junction with the Mississippi.

It is traditionally represented to have been constructed as a national hieroglyphic record, to commemorate an important event in the history of two ancient nations. These nations, once great and powerful, had become greatly reduced in numbers and resources by the adverse fortunes of war against a common enemy. Being no longer in a condition to maintain separately their national existence, they resolved to unite their forces, subject to one great head or Sovereign Ruler. And this earth-work was constructed as the great seal and hieroglyphic record of their union and amalgamation.

It is built on the summit of the highest peak in the vicinity of its location, and commands an extensive view of the surrounding country. It occupies a position which has a singular natural formation; the highlands, whose general course is east and west, make at this point a sharp angle to the south; and, after running about three fourths of a mile in that direction, gradually curve to the west, preserving a uniform width, and giving to the whole the appearance of having been artificially constructed; presenting a slightly oval surface of about eight poles in width at the base, and having precipitous declivities on either side.

But notwithstanding the interest which the natural peculiarities of this place possess for the observer, the remarkable memorial which occupies it is far more interesting and important, presenting in outline the forms of two gigantic beasts, together with a well-delineated human effigy.

The figures of animals, thrown up large and full, lie in an

east and west line, measuring, on the centre of the summit, one hundred and sixty feet in length; separated in the centre by a conical mound of twenty-two feet in diameter at the base, and eight in perpendicular altitude, as seen in the appended cut of the amalgamation mound. The front portion of this work has a base of nine feet, with a general elevation of three feet. The hinder part has a base diameter of eighteen and a perpendicular altitude of six feet, presenting a smooth and oval surface; a projection from this part of the work running eastward, eight feet in length, may be easily supposed to represent a tail, and another projection running to the south, eighteen feet, forms a leg. To this leg is attached a singularly-formed earth-work, eighty feet in length, and eighteen in its greatest breadth, gradually becoming narrower and lower, from an altitude of six feet, until it terminates at a point in connection with the imaginary foot of the beast. We may here remark that this singular species of earth-work is frequently met with, in connection with other works in Illinois, Iowa, and Wisconsin, but is never found isolated or entirely alone; and is, generally, of smaller dimensions than this.

On either side of the union mound, or central work, there is a truncated mound of eighteen feet in diameter at the base, and six feet in perpendicular altitude. These mounds have flat summits, and bear the marks of fire, in the presence of bits of charcoal, mingled with earth and ashes, to the depth of about fourteen inches.

From the breast of the animal effigy, another elevated projection runs south, twenty-two feet, terminating in a small conical mound twelve feet in diameter at its base.

Immediately west of this projection, there is a sudden contraction which gives form to the neck of the figure, and connects with a flat, oval swell, somewhat resembling the form of an egg, from which proceeds a representation of horns, with branching antlers, as shown in the diagram. The main stem of the front horn is eighteen feet, while the other, which inclines backward, is only twelve; the longest antlers are six feet, and the shortest three feet in length.

In connection with this imaginary head, is an earth-work running south, one hundred and sixty feet, and about three feet in height, which we recognise as a human effigy, with a base diameter of ten feet across the breast, and eight across the loins; with one arm somewhat elevated, and the other in a declined position. This work, at its southern extremity, is attached to another which runs parallel with the main work, on an east and west line, eighty feet in length, and twenty-seven in base breadth, having an altitude of six feet; and farther east, in a line with this last-mentioned work, are seven conical mounds, the central of which is the largest, having a base diameter of twenty-seven feet, and a perpendicular altitude of six. The mounds on either side of this central one diminish gradually in size, to the east and west, contracting the base-diameter about three feet, and diminishing in height one foot, at each remove from the centre, terminating at each end in a mound of eighteen feet base, and three high.

Having thus given a brief description of the superficial form and dimensions of this remarkable relic of the ancient world, we now proceed to give its traditional, hieroglyphical import, as received from De coo-dah, an aged son of the forest, who (as I have before stated), represented himself as a descendant from, and one of the last remaining relics of the ancient Elk nation, now extinct. He represented that nation as one of very ancient origin, and as descended from a tribe of the mound-builders which had long before been swept away by the tide of war. He often interested me in his rehearsal of the traditionary history of their wars and struggles, and the causes which led to their final dispersion, ending in their total extinction as a nation, at the fall of their last king, or absolute sovereign, traditionally known under the name of De-co-ta, the Great.

Before giving me in detail, the traditional explanation of the import of this remarkable earth-work (from a drawing of the premises I had previously made), he told me, that when this great continent was inhabited only by the wild man, game was abundant, and easily taken; so that he having much leisure, wrote his history on the ground; that a knowl-

edge of that history was preserved by tradition, and perpetuated by the gradual erection of various groups of hieroglyphical earth-works, commemorative of national events, titles, dignity, royal marriages, royal births, valorous achievements, national treaties, &c.

"This work," said he, "is more singular and complicated in its order and form than most others known to tradition, being the last hieroglyphical relic of international sacrifice." But few locations were to be found strictly adapted to the construction of these works, a law having been universally recognised by the mound-builders, that national sacrifices should only be offered on the highest pinnacle of the adjacent region; while another law imposed on all that assisted to rear the mound of amalgamation, an obligation to observe, in construction of the hieroglyphical figure, an east and west line, the position occupied serving as a general key to the design.

The hieroglyphical figure, when thus constructed on an east and west line, was emblematical of the rise or fall of nations, as prefigured in the rising and setting sun.

The front or head of the figure pointing to the west, was recognised as a monumental seal to the departed power and setting sun of those who reared the monument; and the same figure reversed, or looking toward the east, would have typified a nation's prosperous estate and rising sun.

The hieroglyphical human figure, being of equal length with the combined animal effigies, records their united or concentrated power; and, facing the meridian sun, in the position of its greatest strength, disclaims the acknowledgment of any superior national power on earth.

Thus the ancient mound-builder could read the national prosperity and dignity of his ancestors, in the position observed in the construction of their works; while the body, or parts of the body, not only record their name, but also perpetuate the knowledge of the ancient existence of nations long extinct.

Horns appended to effigies represent warriors. One horn being longer than the other, shows one nation to have been

the stronger of the two; and one horn having more prongs than the other, represents one nation as having more celebrated chiefs than the other, while some prongs, being longer than the others, represent some of the greater and more distinguished chiefs. The front horn pertaining to the front effigy, in this arrangement, bears record of the superior power of the front or leading nation at the date of amalgamation.

The central work, in which the two bodies unite, records the union or amalgamation of the two nations; and, not only this, but at the time I visited the work, it bore the unmistakeable record of more than four centuries, which had gone by since its construction, in the presence of a stately oak firmly rooted in its bosom. (The tree has since been removed and converted into shingles; and, in 1844, it formed a canopy over the drunken revels of Muscoda.) This oak numbered four hundred and twenty-four concentric lines of growth. Its wide-spread boughs gave a worthy shade to the proud memorial of a vanished nation.

The truncated works on either side of the union mound, were sacrificial altars, on which national sacrifice was annually offered, and bore record of the union, in sacrificial service; on these altars were offered by fire the heart of the elk, and the heart of the buffalo, the symbols of the two nations designed to be represented in this work; and the fires were kept burning until the smoke from both altars united in one column over the union mound and ascended, bearing the incense of sacrifice to the sun, which was in those days the primary object of sacrificial adoration.

That the sun, moon, and stars, were regarded as objects of worship by the mound-builders, is evident from the fact that tumular effigies, representing those luminaries, are found in relative connection, on the high land of the Kickapo, in Wisconsin, and in groups and isolated positions at various other points where mounds abound; but the strongest corroborative testimony is supplied by the fact that to the depth of fourteen inches beneath the alluvials that now cover those altars, the evident impress of fire is seen in the remains

of burned earth, charcoal, and ashes; though on the most critical examination, in a long series of excavations, I could discover no such deposite in any other portion of the works.

The earth of which those sacrificial altars are composed differs in texture or material from that of the remaining portion of the work, which is formed of soil similar to that of the adjacent region; the altars are formed in mingled strata of sand, gravel, and yellow clay, with the exception of the upper stratum, which in the altar on the north side, is formed of a tough earth resembling pipe-clay, of a light color, mingled with ashes and charcoal; while that on the south is of a blue cast, with a similar mixture.

I will now proceed to a more minute traditional description of the hieroglyphical import of the human figure seen in connection with the great effigy. This figure being equal in length to the united lengths of both the animals, represents and records the strength of both nations united in one body; and having the feet attached to a national embankment of even length with the body to which it is directly attached, records the union of nationality as centred in that body, and giving name to their future nationality.

The left arm, pertaining to the buffalo, in its declension and connection with the foot of the elk, is emblematical of the resignation of a former national name; and, both being attached to one national seal, record a voluntary and willing union; while the uplifted right arm, pertaining to the elk, records his reserved sovereignty and right to rule.

The singular earth-work, traditionally denominated *the mound of extinction*, pointing to the buffalo, shows the extinction of his nationality.

The seven truncated mounds running east from the national mound, are traditionally represented to be *matrimonial memorials*, recording the international marriages of seven chiefs, which occurred during the erection of the work. The central matrimonial memorial being the largest, and its location in the midst, commemorates the international marriage of a sovereign or chief in higher authority than the others;

and the three smaller ones, on either side of the large memorial, gradually declining in size as they recede from the centre, record the international marriages of three grades of chiefs from each nation, in final ratification of the national union.

The Union being monumentally confirmed, and matrimonially sealed, the Buffalo became for ever one with the Elk nation.

CHAPTER VII.

NATIONAL MONUMENTS.

THE singular earthwork shown in the Cut W, Fig. 2, is located on the highland of the Wisconsin river, and is traditionally recognised as a *national monument.*

Such memorials of a departed race possess a peculiar interest, for the reflecting observer. From the remotest antiquity, nations and their rulers have vied with each other in their efforts to erect memorials of themselves which should withstand the ravages of time, and, by their colossal proportions, costliness, or rare beauty, impress coming ages with a conviction of the greatness and power of the builders. The pyramids of Egypt, the mighty columns of Balbec, the palace walls of Yucatan, all tell the same story. But it has not seldom happened, in the world's history, that the monument has outlasted the memory of its builder or its tenant, of the nation which erected it, or of the event it was designed to commemorate. The sculpture or the paintings upon its wall, and the hieroglyphics which are supposed to record its history, speak an unknown tongue, and only dim tradition can aid us to guess their origin and import. It is only within a very recent period that the attentive study of the Egyptian antiquities has been rewarded by a discovery of the key to the hieroglyphic writings; and, yet more recently, the sculptured walls of buried cities are beginning to reveal secrets lost for ages, and to tell of populous nations and mighty sovereigns, whose very names had been unknown for centuries. But while the antiquities of the Old World are deservedly attracting so much attention from scholars and antiquarians, ought those of our own country to be forgotten or overlooked? And ought not the earth-work memorials of the mound-builders, presenting

(as we believe) some of the earliest and primitive forms of hieroglyphic records, to receive their due share of attention, as the sources of all which now remains to us of the history of an extinct race?

Amalgamation monuments (one of the most remarkable of which has been described in the preceding chapter), are found in northern Illinois, and more frequently in Wisconsin; presenting in outline the union of beasts, of birds with beasts, and sometimes of the human figure with that of a beast. We have already expressed our belief that these remarkable combinations had their origin in the union or amalgamation of nations, and that they were designed to preserve the history of such events.

A careless observer of the amalgamation-mound which has been described, might suppose that the designer had taxed his imagination, for the production of a strange and nondescript animal figure; but a closer examination, with the assistance to be derived from traditional history, recognises in this wonderful figure, the union of the Elk and the Buffalo; and the mystery is then explained. Such a symbol, at the time of its construction, was probably well understood by every one; but now, except for the vague traditions which preserve its history, its origin and signification would be wholly and irrecoverably lost.

And now, when history presents only a blank, where the labors of the antiquarian lead to no certain result, and the conjectures of the scholar and the man of science are all at fault—we must again have recourse to the illiterate savage, who by the dim and fast fading light of ancient tradition, deciphers the hieroglyphics of the national monuments, as he has already done those of the mounds of amalgamation.

The great body with outstretched arms represents dominion over an immense territory.

The one horn represents the union of warriors; and, it being large and long, shows strength and numerical power. The four prongs show that these warriors were under four great chiefs.

The great human effigy represents their king or sovereign,

whose body is represented of equal length with the monument, thereby indicating his unlimited sway throughout his dominions.

The mounds extending in a direct line from the head of the king are four matrimonial memorials, recording the marriages of four chiefs with members of the royal family. The two smaller memorials diverging east from the first of the matrimonial memorials, record legitimate royal offspring, in the birth of two male children in the family of that chief; and the three small memorials, diverging from the third matrimonial memorial, record the birth of three children, leaving the second and fourth without issue.

The body of the king, attached at the loins to the head of the animal effigy, prefigures international legitimacy.

The great length of the arms of the human figure, not only represents immense territorial dominion, but their even elevation records the common right of royal honor, independent of any anterior national distinction.

The arm, which in the amalgamation memorial is represented as fallen, being raised to a level in the monumental memorial, symbolizes an equal future national dignity in the surviving royal remnant of the Buffalo nation.

Thus aided by tradition, we read in the hieroglyphical mounds of the earth, the dignity and destiny of nations unknown to written history.

These monuments being several miles distant from each other, and both occupying summit heights, would, by the superficial or careless observer, hardly be recognised as differing in form. In fact, I was told, previous to visiting them, that they were identical in form. But, when carefully surveyed and drawn side by side in diagrams which exhibit the arrangement and exact proportion of their parts, the distinction is clearly perceived—the one being a great national memorial rests, as it were, on nothing, half-buried in extinction; while the other, as a great national monument, stands steadfast, on a firm foundation. The one facing the setting sun is symbolical of departing grandeur, while the other hails his rising as an omen of increasing glory.

I entertain the opinion, that if a comparatively small portion of the funds expended in superficial surveys were appropriated to excavation and the acquisition of Indian traditions, from the more secluded sons of the forest whose dispositions and passions have not yet been soured by the inroads of civilization, that we should obtain knowledge that would lead to more rational and satisfactory conclusions than any yet attained relative to the origin and use of American tumuli.

At present the personal privations essential to the acquisition of traditional knowledge, are too great to be willingly incurred by literary men unaccustomed to the hardships of a forest life; and the illiterate pioneer, feeling but little interest in the matter, will seldom give it time or attention. Thus an interesting history of the past is being lost to present and future times.

If we would attain the much-desired knowledge, we must seek for men whose natural inclinations and antiquarian taste impel them to the work, and who are stimulated rather by a thirst for the acquisition of knowledge than for gold.

The extent of my own labors, in the excavation and examination of some four hundred earth-works in the north-western territory, is, I am well aware, comparatively small. Yet, in connection with a limited knowledge of ancient history, it enables me to arrive at the conclusion that a large number of the conical mounds in North America were reared as sepulchral memorials of illustrious dead.

The antiquity of the conical mound, or tumulus, bears even date with the most ancient historical records, as marking the spot on which the invincible warrior fell, or as serving to protect his ashes, and to preserve the memory of his name and exploits.

Innumerable deposites, resembling decomposed animal matter, are found in conical mounds everywhere from the Alleghany to the Rocky mountains.

We presume that the primitive mound was originally rendered sacred by the deposite contained within it; and that the love of monumental commemoration gradually increased with the increase of reverence until, in the fullness of time,

tumuli were everywhere regarded with reverential respect, and consequently became the safeguard of sacred places which they encircled.

That the conical mound was the original object of reverence, is also attested by the fact, that within all the circles traditionally recognised as sacred, none other than conical mounds appear, while many works enclosing large areas, traditionally represented to have been designed for other than sacred purposes, enclose works of various forms.

Structures similar in form and general arrangement to the earth-works of North and South America, are said to have been found in various countries of the Old World; and these were probably constructed under the influence of similar superstitions, although they may have had their origin in widely-separated eras.

Some modern travellers assure us, that in the interior of Africa, on the river Niger, many large towns are, at this time, surrounded by walls of earth.

R. Lander, in his travels, speaks of entering a town of great extent surrounded by a triple wall of earth nearly twenty miles in circuit, and again speaks of entering a town called Roos-sa, that he represents as being a mere cluster of huts, surrounded by an earthen wall.

Thus a striking resemblance is apparent between the walls that now enclose small villages in Africa, with the time-worn ruins of Fort Ancient, in Ohio.

So that while, with the gradual extinction of the Indian race, the last relics of pagan superstition are disappearing from the face of our prosperous and happy country, and the advancing footsteps of civilization are fast levelling to the earth the walls of ancient cities, the sepulchral mounds, and the altars of an idolatrous worship, the mound-builder may be yet permitted, in other and remoter climes, to dwell within his earthen ramparts, and to pursue his accustomed labors, as ignorant and as superstitious as those who have gone before him.

CHAPTER VIII.

THE MONUMENTAL TORTOISE.

THE extensive group of tumuli and embankments (seen in Cut E), was designed to commemorate the title and dignity of a great king or potentate; and its erection was evidently a work of great time and labor.

The central embankment representing in its form the body of a tortoise, is forty feet in length and twenty-seven in breadth, and twelve in perpendicular height. It is composed in part, of yellow clay, which was evidently procured at some distant place. The mounds of extinction (north and south of the central tortoise), are formed of pure, red earth, covered with alluvial soil, and are very perfect in form, each being twenty-seven feet in length, and six in greatest height, gradually narrowing and sinking to a point as seen in the cut.

The mourning mounds, occupying the four corners of the group, were each twelve feet in height, and twenty-seven in base diameter, composed of soil resembling that of the adjacent region.

The points of royal honor on the east and west sides of the group, were sixty feet in length, and eight in height, with a base diameter of twelve feet; these likewise were composed of soil common in the vicinity.

The prophets' burial-mounds, on either side of the central effigy, and between it and the points of royal honor just described, were twelve feet long, four high, and six in breadth, composed of sand mixed with small bits of mica in the interior to the depth of two feet, covered with white clay to the surface, excepting a thin surface soil.

The war-chiefs' burial-memorial, at the south (Fig. 2), was twelve feet in height, and twenty-seven in diameter, com-

posed of a stratum of sand two feet in depth, covered with a mixture of sandy soil and blue clay; it contained eight distinct strata, or deposites, in a state of decomposition, of from six to seven feet long, and from two to two and a half in breadth, arranged as shown in the figure.

The council-chiefs' memorial at the north, was of similar formation, twenty-two feet in diameter, and four in perpendicular height, containing five strata, or deposites, as shown in the Cut, Fig. 1.

The thirteen small mounds, on the north and south, and adjacent to the chiefs' burial-mounds, record the number of chiefs whose bodies are deposited in each.

FORT ANCIENT.

This name has been given to an interesting and remarkable earth-work erected upon a prominent neck of land on the eastern bank of the Little Miami river, about thirty-five miles northeast of Cincinnati. It is not only the most extensive and magnificent work of its class in the state of Ohio, but it bears the marks of higher antiquity than most others.

The terrace upon which it stands, presents precipitous declivities on all sides, except toward the northeast, where a neck of land, of about forty poles in breadth, slopes eastward, gradually widening as it recedes until lost in the common undulation of the surrounding country. From either side of this neck, or ridge of land, two deep ravines diverge north and south, through which flow two small streams tributaries to the Little Miami. That river is separated from the higher embankment by a narrow terrace, and is about two hundred feet below the general level of the fort. (See Cut V.)

Various conjectures have been advanced as to the origin and design of this work, all, however, tending to the same conclusion — that it was designed for a military fortification, and for purposes of defence. The situation and general outline of the embankments, similar to those of modern fortifications, would seem to render this view a very probable one, in the absence of all authentic history or reliable tradition. But when we reflect how few and simple were the implements of

ancient warfare, we can not easily convince ourselves that so great labor could have been thus needlessly expended in the construction of a work which could not have materially contributed to the protection of its inmates, or supplied them with any additional resources.

Any detailed account of this work is regarded as unnecessary, in view of the many notices of it which have, from time to time, been published by visiters whom curiosity, or a love of antiquarian research, have drawn to the place. These writers, who have been generally governed by the judgment of those who had preceded them, have contented themselves with a hasty and superficial survey. The best and most lucid description that I have yet seen, is to be found in Dr. E. H. Davis's Researches in the Valley of the Mississippi, made in connection with Mr. E. G. Squier, and accepted by the Smithsonian Institution for publication, in 1847. While I cordially congratulate those gentlemen on the general interest manifested in the extensive surveys they have personally made of some of the most extensive and complicated earthworks in the immediate valley of the Scioto river and tributaries, I can but regret their failure to investigate, personally, this mammoth among earth-works. And this is the more to be regretted in view of the exact accuracy and truthfulness manifested by Dr. Davis, in his surveys and delineations of many intricate and extensive groups of earth-works, the traces of which are rapidly disappearing, and which can only be preserved in diagrams.

In the adoption of Prof. Locke's survey, however, we were secure from error, for all of the more recent surveys confirm its accuracy. Many of the minor details represented in Mr. E. G. Squire's plan, have escaped my observation in several protracted examinations which I have made of the premises. His plan presents a very pretty picture; but the traces of living water represented as diverging from the apertures or breaks in the embankment, I have failed to discover, and autumn frequently finds those which are shown in the appended cut, without water. There are, however, several ravines that enter the enclosure, through which the surface water from

heavy rains and melting snows are discharged; and this has, to some extent, changed the surface and deranged the form of the interior.

The extreme antiquity of this work is evident in the magnitude of the embankment situated as it is on the very brink of a precipice where no obstruction is represented to its rapid wear, by the work of rain, and the annual upheaving of the earth by frost, &c. In view of this fact, the almost incredible magnitude of the original work is also apparent. Notwithstanding Dr. Locke, and others whose opinions are worthy of much consideration, suppose the earth used in the construction of the wall to have been taken from the pits within the enclosure, we must dissent from such a conclusion. In a recent examination of the premises, by boring, we discover at points along the interior base of the wall, distant twelve feet from the same, and where interior excavation is least apparent, stratified alluvial to the depth of eighteen feet, while at the distance of sixty feet from the wall, no such stratification is to be observed. The depth of alluvials at this point, evidently formed by the decomposition of vegetable matter, is strong evidence of the former existence of a deep ditch around the interior of the whole work, except where the embankment crosses the peninsula or ridge of high land, at which point this alluvial formation is found by boring along the exterior base of the wall, and to the depth of six feet within. It is, moreover, worthy of remark, that the work entirely across this peninsula is not only much higher than any other portion of the structure, but retains a uniformity of finish not to be observed to the same extent, at any other point of the structure. At all points where the exterior declivity is most precipitous, the magnitude of the walls is proportionably less, and at several points does not exceed six feet in perpendicular altitude, while the line across the peninsula towers to nearly eighteen. The wall on the isthmus connecting the two great compartments, retains a more uniform height than any other portion of the work; the stratification of alluvial does not run so deep along this isthmus as at other points, and we presume the wall to have originally been less high than elsewhere.

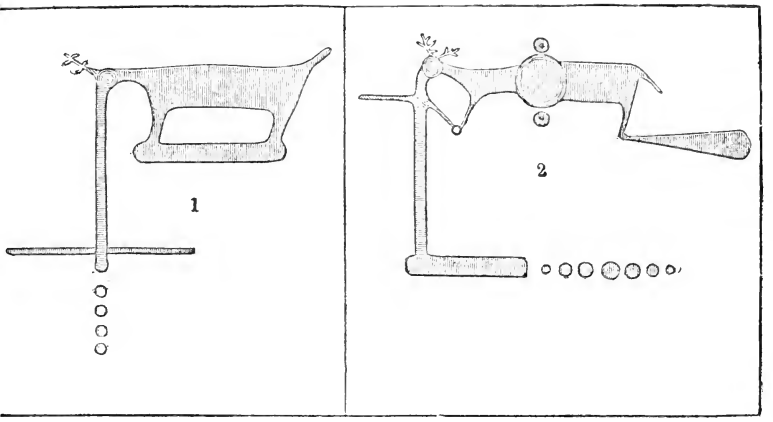
Additional evidence of the existence of a deep interior ditch is drawn from the fact that where the excavations mentioned by Dr. Locke and others are most apparent, the embankment is highest and most perfect; and the additional wash from the same which would reduce the magnitude of the wall to that of the other portions which present no superficial indications of a ditch, would suffice to fill those apparent excavations to the surface level. We, however, incline to the opinion that the mound-builders availed themselves of many natural undulations and irregularities presented in the interior of the work; and I infer this from the fact, that an even surface is almost everywhere apparent within their enclosures; and, within this enclosure, where the draughts of the ravines that enter the enclosed area are not apparent, the indication is equally evident. In view of all these circumstances, in connection with aboriginal tradition relative to the origin and use of this great work, I believe the wall, as originally constructed, to have formed an unbroken chain on the summit, within which was a ditch of great depth, from which the water was drawn by subterranean channels issuing at the points indicated in the cut at the figures 1, 2, 3, that there were but two points of ingress or egress indicated at figures 4 and 5; and that all the breaches now observed in the wall, were caused by the uprooting of timber, or the wear and wash of time. This conclusion is sustained by the fact, that on the western side of the southern compartment, in 1847, there appeared, several feet above the general base of the wall, an opening extending entirely through the same. This opening was at a point where one of those supposed excavations appear, in which a considerable quantity of water collects in the spring season, from melted snow and rain, forming a pond that retains the water until midsummer. This pond becomes tenanted by frogs, and these attract to the place the *musk-rat*, whose favorite food they constitute. These animals burrowing through the wall, have opened a passage through which the water of the pond finds egress whenever it is raised above its ordinary level by heavy rains, or other accidental causes. Thus the breach is rapidly enlarging and will soon destroy a portion of the wall

at that point, and present *another* location for a *block-house* as perfect as any of those which now appear.

We suppose this ditch to have remained unobstructed for a long time after the abandonment of the work, and until much of the surface of the wall had been gradually removed. The first general obstruction was probably occasioned by the uprooting of large trees, whereby large masses of earth were deposited in the ditch, and the free passage of water impeded, thus giving rise to the formation of ponds at numerous points along the wall. These ponds were subject to such casualties as we have already referred to, and occasioned many of the breaches which now appear. Others of these breaches have been produced by the uprooting of heavy timber which formerly grew upon the wall; for it is apparent that in many instances the removal of trees now occupying the summit of the wall, would result in similar breaches, and of equal magnitude with those which now appear.

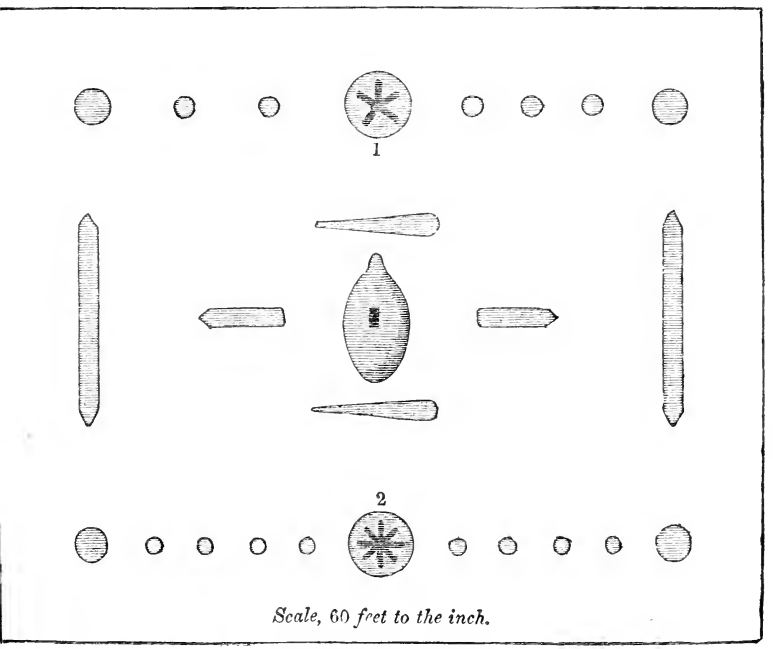
The embankment is formed of tough clay, resembling that found at the depth of from five to twenty feet beneath the surface alluvial of the enclosure and the surrounding country. This clay resists saturation to such a degree, that surface water is in many localities retained in the spring until taken up by evaporation; it is of an oily texture and so solid and compact that the lighter alluvial, formed by the decomposition of vegetable matter, is annually removed, and the surface covered with moss, which affords additional protection to the wall, and retains moisture sufficient to sustain vegetation. The strong resistance afforded in the nature of the material of which the wall is composed to the action of the elements, partially accounts for its remarkable preservation, as compared with other and similar works; for there is no structure found in the entire valley of the Ohio, composed of similar materials, while many are found enclosing larger areas, but which have been almost entirely obliterated by the ravages of time. This successful resistance of the wall to the action of the elements satisfactorily accounts for the heavy deposite of vegetable mould apparent in the interior ditch.

Cut W.



HIEROGLYPHICAL MONUMENTS.

Cut E.



MONUMENTAL TORTOISE.

CHAPTER IX.

WISCONSIN AND MINNESOTA.

THERE is probably no portion of the United States that presents so great a diversity of tumulus form as that known as the State of Wisconsin. Although works of much greater magnitude frequently appear in Ohio, and the regions south, yet the earthen effigy is of rare occurrence in the immediate valley of the Mississippi south of Wisconsin and Illinois, and is not often met with east of those states.

In Indiana, Ohio, and that portion of the states of Pennsylvania and Virginia lying west of the Alleghany mountains, various groups of earth-work appear; and in some parts of this territory earth-works of colossal proportions, and adjacent to each other, abound, especially on the leading tributaries of the Ohio river, the Muskingum, Scioto, Great Miami, &c.

A general similarity in form and manner of construction characterizes the whole; the circle and square being of most frequent occurrence where extensive areas are enclosed by earthen walls. Heavy works, however, are sometimes seen enclosing large areas, that seem to have been formed with reference to the position they occupy, as Fort Ancient, on the Miami, and others on some of the tributaries of the Scioto, &c.

The conical or truncated earth-work, together with elongated embankments of various dimensions, isolated in position, yet similar in form, abound throughout the whole valley of the Mississippi, and on most of its leading tributaries.

While we recognise the same forms and figures in Wisconsin, we also discover a much greater variety of material employed in the construction of the work, together with remarkable identity in the relative arrangement; an identity that we have rarely discovered east of the state of Illinois, except

in the lineal ranges diverging from Circleville, in Ohio, of which we shall treat in another place.

Many of the earth-works of Wisconsin being thrown up in the form of effigies representing men, birds, beasts, fishes, and reptiles, isolated, connected, and amalgamated, can not fail to enlist the attention, and challenge the investigation of the curious observer.

Even the illiterate savage has not been entirely unmindful of them; although long and familiar acquaintance has served to render him generally indifferent to them, yet his most ancient traditions make mention of these works; the degree of probability which some of these traditions possess, entitles them, in view of the approaching extinction of the Indian race, to consideration, and makes them worthy of record.

The importance of such a record becomes more apparent when we reflect that the advance of civilization threatens the total demolition of many of the most singular and interesting ancient works of man, unknown to written history; and, if prosperity in the future is best secured by the attentive study of the past, the completion of such record becomes a debt due to posterity.

MINNESOTA CIRCULAR CEMETERY, AND SACRIFICIAL MOUND.

In that portion of Minnesota which lies south of the St. Peter's river, and west of the Mississippi, we find, not only in the number, but in the magnitude, diversity, and complicated arrangement of the works of the mound-builders, evidences of an ancient population more dense and numerous than probably existed north of those streams.

About twenty-seven miles southwest of the junction of the Blue-Earth river with the St. Peter's, on the summit of a beautiful natural elevation in the midst of an extensive undulating prairie, and commanding an exceedingly interesting landscape view of many miles in circuit, is a large, artificial, truncated mound, apparently designed to give finish to a natural circular hill, which rises to the height of fifty feet above the adjacent undulations, and occupies an area of about six acres.

This mound (See Cut G, Fig. 1), is composed of various strata of clay, sand, and gravel, evidently procured from a distance, at the cost of much labor; and it is so skilfully adapted to the general form of the hill, that, were it not for the diversity of material, it would be extremely difficult to recognise it as artificial, it being covered with an alluvial soil, and thickly clad with a luxuriant growth of grass.

In sinking a shaft at the summit, after removing the alluvial surface, we came in contact with a dense stratum of clay, bearing the marks of intense heat; this rested on a stratum of sand, ashes, and charcoal, of several feet in depth, beneath which lay a compact hearth or pavement, regularly formed of round water-washed stones, that were evidently obtained at some remote place, as none of similar form are found in the vicinity. On further examination, I discovered, on removing the contents, that this pavement lay in the form of a basin eight feet in diameter, and about two in depth, and rested on a stratum of clay which continued unchanged in texture to the depth of about eight feet; it there became mingled with clay resembling that found beneath the common alluvial of the adjacent plain.

At the base of the hill are twenty truncated mounds, of various dimensions, from twenty to thirty-five feet base, and from four to six in perpendicular height, arranged equi-distant in an exact circle around the hill. All of the small mounds are composed of clay mingled with ashes, which seem to have been deposited in small parcels, interspersed throughout the body of the work, being most dense and compact near the centre.

After examining, by thorough excavation, four of these small works, and discovering their identity of material and general arrangement, I came to the conclusion that all were uniform in design.

Having discovered works exhibiting a similar arrangement in Wisconsin, which were traditionally represented by Decoo-dah as sacrificial depositories (the central mound being the altar, and the surrounding works formed by depositing relics of sacrifice), we discontinued further examination.

MINNESOTA SPIDER.

Although it has been urged by some early traveller in what is now known as the territory of Minnesota, that no artificial earth-works were found within its borders, yet a more recent and critical survey of the premises, abundantly disproves such a conclusion.

All must concede, however, that these works are less numerous in Minnesota than in Wisconsin and the territory south and west of the Wisconsin river, yet they may be occasionally seen north and west of St. Anthony's falls, on the Upper Mississippi.

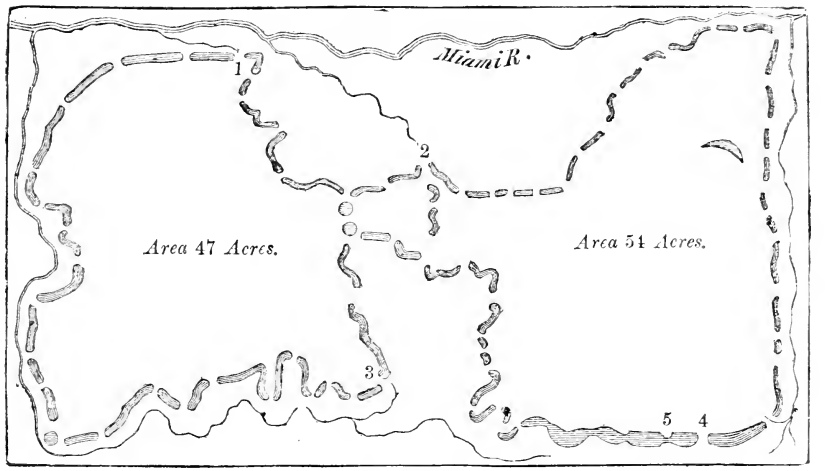
Most travellers in their explorations of those northern regions, have mainly confined their researches to the immediate vicinity of the navigable water-courses; most of which annually inundated the lowlands adjacent. But when we consider the fact that the mound-builders in every part of this continent yet explored, were singularly careful in the location of their works, to place them, almost universally, in situations not exposed to inundation, it no longer remains a matter of surprise that early travellers in those regions failed to discover them.

While it is conceded that in explorations heretofore made, the earth-works found north of the Chippewa river are few and far between, yet their strange forms and singular relative position render them abundantly worthy the attention of the antiquarian.

Inasmuch as artificial earth-works are found in each quarter of the habitable globe, a careful comparison of relative position and of form, we humbly conceive, may yet lead to conclusions more satisfactory and rational than any yet attained relative to their origin.

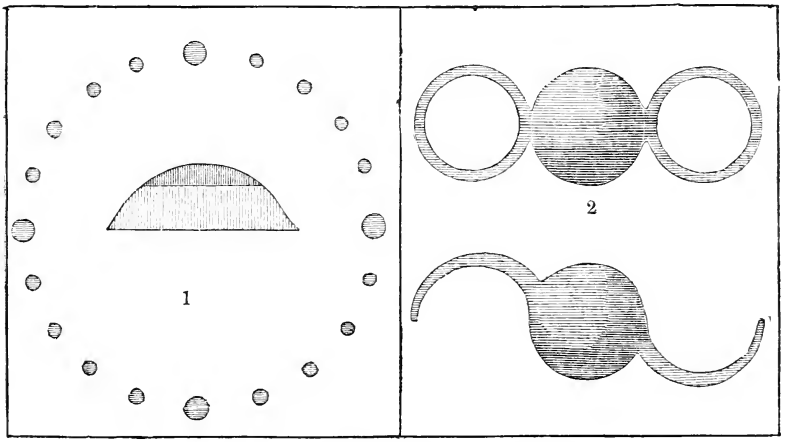
In exploring that portion of the territory of Minnesota lying west and south of the Mississippi, above the falls of St. Anthony, and south of the junction of the Crow-wing river, to the junction of the Blue Earth with the St. Peter's river, the appearance of artificial earth-works is extremely rare; we discovered one, however, that we suppose to be about sixty miles

Cut V.



FORT ANCIENT.

Cut G.



CEMETERIES OF NEBRASKA AND MINNESOTA.

north of the junction of the St. Peter's with the Mississippi, which we deem worthy of notice, not so much on account of the magnitude of the work, as its strange and peculiar configuration.

This work (see cut P, Fig. 4), presented in well-defined outline in a connected cluster of embankments, with a perpendicular altitude of from two to four feet, is located on a prominent eminence, in the midst of an extensive undulating prairie, and occupies an area of about one acre. An observer occupying the summit or centre of the work, at the point of its greater elevation, will readily recognise the outlines and figure of a mammoth spider, and as such we class it with animal effigies.

Having received nothing traditional relative to the use or origin of this work, we must leave the reader to exercise his own fancy, with such assistance as the faithful delineation in the drawing will supply.

TRIANGULAR WORKS, MINNESOTA.

These works, of rare occurrence in Minnesota, are more abundant in Wisconsin, are in general of small dimensions. They are sometimes seen in the form of solid embankments (as shown in cut P, Fig. 3), but more often consist of walls enclosing triangular areas, with sides of from thirty to sixty feet. The wall seldom exceeds a perpendicular height of more than three feet, with a base of from four to six feet, composed of earth similar to that of the adjacent country, and destitute of any apparent deposite. They are traditionally represented by De-coo-dah, to have been used as cemeteries, and to differ from the small circular mounds so common in Illinois, only in their triangular form; that form being indicative of a distinct nationality. The interior of these works (as shown in cut L, Figs. 3 and 4), is represented as containing the dust of the dead. When the entire area enclosed had been superficially occupied, the space between the several bodies being filled in with earth, a second tier, or layer of bodies, was commenced above those previously interred, and so on, one layer above another, until the interior was filled. The work was then levelled on the summit, and a new wall created.

The correctness of this tradition is abundantly verified by an examination of these works in their finished and unfinished condition, as we now find them; some having but few deposites, while others are in a more advanced stage of completion.

ENCLOSED CEMETERY, MINNESOTA.

This singular arrangement of earth-work, represented in Cut N, Fig. 7, occurs at or near the junction of a small stream or tributary of the Crow-Wing river, within about twenty miles of the junction of that river with the Mississippi, but is more frequently observed on the highlands bordering on the St. Croix and Chippewa rivers, in the intermediate space between those streams. We have not yet discovered it south of the Wisconsin river.

It consists of a conical or truncated mound, of from thirty to sixty feet in base diameter, and from six to twelve feet in perpendicular height. The interior of this mound is composed of earth that bears the impress of fire, mingled with ashes and particles of charcoal; the exterior is alluvial, mingled with clay.

This central mound is surrounded by an earthen wall, of from two to four feet in height, and from six to ten feet base, forming a perfect square; and this is surrounded by a ditch, or depression, at the base, of from one to two feet in depth, and from four to eight feet wide. From the exterior brink of this ditch, radiate four elongated triangular embankments, varying in dimensions from twenty to sixty feet in length, according to the magnitude of the work enclosed, generally arranged as represented in the cut; but sometimes in the smaller works of this class, the radiating embankments diverge from the four corners of the enclosing wall. Similar radiating embankments sometimes surround truncated works (see Fig. 3 in the cut).

CHAPTER X.

SACRIFICIAL PENTAGON.

THIS remarkable group, to which we have given the name of the Sacrificial Pentagon, has probably elicited more numerous conjectures as to its original use than any other earth-work yet discovered in the valley of the Mississippi.

It is situated on the west highland of the Kickapoo river, in Wisconsin, and about thirty miles northeast of Prairie du Chien; and consists of a grand or outer circle, enclosing a pentagonal, or five-angled wall, seven truncated mounds of various dimensions, and a small inner circle.

The work is somewhat defaced by the ravages of time, and by the uprooting of trees; but all its parts may yet be clearly traced. It is covered by a dwarfish growth of oaks, with smaller shrubs and under-brush.

The outer circle is more than twelve hundred feet in circumference, the wall being from three to five feet in height, with a general base diameter of from twelve to sixteen feet. The successive removals of trees from the summit, and other causes have much defaced this wall and broken the regularity of its outline. The pentagon has retained a more perfect form, although this, too, has suffered much from the wear of time, as its altitude now varies from four to six feet in height. The small inner circle can be but dimly traced, its greatest elevation being about twelve inches.

The five bastions or small mounds within the pentagon, and between it and the small circle, seem to have their original form, having an equal altitude with the wall.

The bastion within the entrance of the outer circle is somewhat larger than those within the pentagon, and its form appears to be yet perfect.

The central mound of about thirty-six feet in diameter, and retaining a smooth finish, seems to have suffered but little from the wear of time. It is nearly flat on the summit, with a slight depression at the centre.

This singular arrangement of earth-work is traditionally represented to have been designed for a sacred national altar, at which human sacrifice was offered; and this tradition is sustained not only by the fact that the summit of the central mound still retains the traces of fire, in the remains of burned clay, charcoal, and ashes, but also by remains of the same deposite found near the surface of five flat mounds adjacent to, and south of the main work, the deposite being more abundant in the central mound of the range, than in the other four. (These mounds are not shown in the cut.)

The central mound is represented to have been the most holy sacrificial altar known to tradition; and the peculiar form of the surrounding works show it to have been of the highest order of sacrificial monuments, and dedicated to the offering of human sacrifice only.

The head being the only part offered in human sacrifices, the peculiar form of the pentagonal work was symbolical. The ancient American recognising, in the five angles of the work, the five senses—seeing, hearing, feeling, tasting, and smelling; the head, being the recipient of, and fountain whence flowed the manifestations of all those senses, was recognised as the representative of them all, and was consequently set apart as the highest and holiest offering, known to the ancient sacrificial service.

Tradition asserts that human sacrifice was offered at this altar by the ancient Americans twice a year—to the sun, and to the moon.

The sun, being the great fountain of light and life through all creation, was supposed to hold the supreme power of the universe, and, as supreme ruler, to be worthy of the highest and holiest adoration.

Without the light of revelation, and looking only to nature and its analogies for his views of God, it was hardly possible that the ancient American should have entertained the pos-

sibility of intelligent existence without the distinction of sex. Naturally, therefore, the moon was adored as a goddess—a subordinate deity, and exercising peculiar dominion over the destiny of females. She was supposed to be assisted in her government by a great serpent, whose form was recognised in the circle that sometimes surrounds her orb, which was believed to have especial charge of refractory spirits.

Thus the sun, in his diurnal course, was supposed to be engaged in gathering together the spirits of men, while to the moon, an inferior deity, was intrusted the care and keeping of the weaker and less worthy sex.

This great altar of sacrifice was regarded as the holy of holies, or inner sanctuary; and no foot save that of a prophet might pass within the sacred walls of the pentagon, after its completion. The prophets having thus the supreme control of this sanctuary, resided on mounds in the vicinity and immediately adjacent to the work.

The five small mounds within the pentagon were denominated oracular mounds; and one being set apart to each prophet, they frequently retired there to receive oracular counsels, which, from the summit of the mound at the entrance to the great circle, they subsequently delivered to the people. The five prophets set apart for this service were in continual attendance; their wants being administered to by the people.

The times of offering sacrifice were in the spring and fall. An offering was made to the sun in the spring, as soon as vegetation began to put forth, with much feasting and great joy. Then, when first the willow showed its early leaves, the aged of the nation assembled without the pentagon, and it was the privilege of the oldest male present to offer his head in sacrifice; or he might unite with the four who were next in age, and, with them, cast lots for the privilege. Then, the victim, self-appointed, or determined by lot, as the case might be, repaired to the tent of the senior prophet, who, aided by his four junior associates, painted the face and adorned the body of the favored victim with a covering of the mistletoe, that being the holiest and most rare of evergreens.

They then conduct him to the oracular mound, at the entrance of the great circle. The elder prophet and the victim ascend its summit, and there stand erect until the people arrange themselves on the summit of the wall. Meantime the younger prophets continue walking around the mound, chanting songs of sacrifice.

The spectators all being orderly arranged, the senior prophet takes the victim by the hand, and they proceed around between the circle and the pentagon, the younger prophets following behind. They walk hand in hand in pairs, chanting the dirge of sacrifice.

The people on the wall continue to strew evergreens at its inner base within the circle, that the victim may walk thereon, until the procession has passed five times around the pentagon.

On their arrival at the oracular mound, at the termination of the fifth circuit, the younger prophets arrange themselves around its base.

While the senior prophet and the victim ascend to the summit, both standing erect, the prophet draws forth the knife of sacrifice. This is a signal for universal silence.

He presents the knife to the victim, who kisses it, and returning it to the prophet, kisses the hand that receives it.

The prophet then points the knife at the sun, while the victim voluntarily prostrates himself on the summit of the mound, with his face upward, gazing at the great god of day.

The younger prophets each seize a hand or a foot, holding the victim close to the ground. The great circle of spectators who line the outer wall, in perfect silence wait the consummation of the sacrifice.

The prophet then severs the head from the body, and conveys it bleeding to the altar, when a universal shout arises from all present.

There placing it in the same position as before, facing the sun, he descends to the inner circle, where he continues walking around the altar until the younger prophets arrange the fuel upon and about the sacrifice. They then seat themselves at the base of the altar, and the senior prophet, ascending to the sacrifice, points his blood-stained knife at the sun, and

waits the return of the younger prophets, who go to his tent, to bring each a brand of fire from the holy hearth.

With these he kindles the fuel, and again retires to the inner circle, where he continues walking about the altar, while the other prophets feed the flame until the sacrifice is consumed.

While the fires are burning, all those in attendance on the summit of the outer circle, occasionally pointing with one hand at the sun, and with the other to the altar, solicit their god to receive the sacrifice, and to bestow his blessings upon the nation.

These ceremonies continue until sunset, then all retire. Early on the morning of the next day, all resume their position on the circle and about the altar, to salute the rising sun. If the sky is clear, and the sun rises bright, the fire is again lighted, and bountifully fed with fuel for several hours; it is then suffered to burn without further supply, until the sun reaches the meridian, when the prophets, having gathered together the evergreens that were strewed at the base of the circle, place them on the fire, that their smoke may ascend to the sun as a national incense. After these have been consumed, the senior prophet uncovers the body of the victim, places the mistletoe on the coals, that the smoke of this, too, may ascend as a sweet savor, and disseminate the principles of life, that all may inhale and live.

The younger prophets then carry brands of the holy fire to their tents, and return each to convey a live coal to the tent of the senior prophet, whose hearth alone must supply the fire to kindle a sacrificial blaze meet for that holy altar; a hearth whose fire is always fed, and never suffered to be extinguished.

If the sun rose clear, a portion of the sacrificial ashes was delivered, with the body of the victim, to the friends or relatives, for monumental commemoration; a part being reserved for deposite by the prophet in the oracular mounds, to secure intercourse with the dead. But if the sun, at its rising, was obscured by clouds that were considered ominous of some national calamity, or as indicating the disapprobation of the sun, or his refusal to accept the sacrifice, then the ashes were retained on the altar, that the sun might daily look upon them,

and thus be propitiated; and the body was delivered over with wailing. If the sun remained obscured for five successive days, a second sacrifice was offered.

During these ceremonies, an unbroken fast was strictly observed by all who were in attendance, and in the event of a second offering, the nation was required to fast for five days.

In autumn, immediately after the first blighting frost, the same ceremonies were observed.

But now, the victim being a female, the selection was seldom made by lot, for their love of monumental commemoration was so great, and this being the only means through which they could obtain it, that the privilege was considered too precious to be placed at the risk of chance.

This sacrifice, being dedicated to the moon, was always offered at the full moon; and if at that time of offering, the moon was surrounded by a serpent, or circle, two victims were offered at the same time.

After all the ceremonies of sacrifice were observed, the fast was succeeded by a sumptuous feast at the *Festival Circle*. (Cut G.)

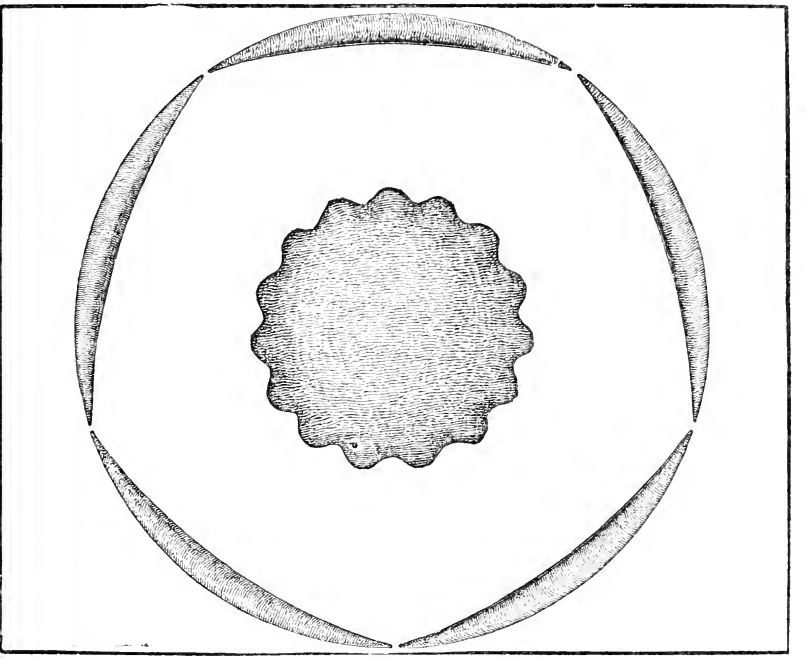
This circle is formed by five crescent-shaped earth-works, surrounding a central work of circular form, with a smooth level surface, surrounded by radiating triangular projections. These projections are regularly arranged equi-distant from each other, with spaces between of sufficient width to admit of convenient ascent.

In a work of this description, seen on the low lands of the Kickapoo, the central work, designed to represent the sun, has a base diameter of about sixty feet, with a perpendicular altitude of about three. It is traditionally represented to have been occupied only in sacrificial festivities consequent upon the offering of human sacrifices.

The five crescents, or lunar circle, also present a flat surface, with an elevation of about two feet.

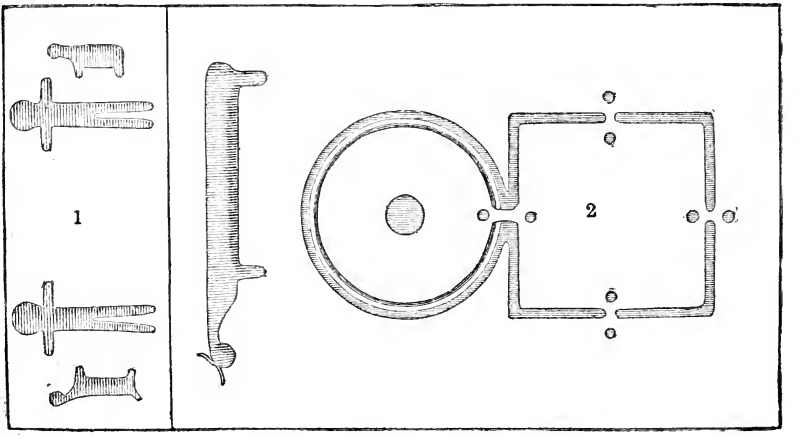
Immediately after the propitious offering of human sacrifice, the people assembled at this place to indulge in festivities, that were celebrated with singing and dancing. In the

Cut G.



SACRED FESTIVAL CIRCLE.

Cut L.



WORKS IN OHIO AND NEBRASKA.

festival dance, the males occupied the central mound, or sun, and the females the crescents, or lunar circle.

I have discovered but five of these festival circles, and but two pentagons; and have not found in any of them any deposite whatever, except that found at the pentagon, in the remains of burned clay, mica, charcoal, and ashes.

Tradition declares that the fire used at the pentagon in sacrificial service was received from the sun by the most holy prophet, on the summit of the altars. Does not this assist us in finding an explanation of what has hitherto given rise to much speculation and conjecture, namely, the frequent occurrence of *mica* deposited in tumuli, at places remote from any natural locality of that substance? The tumuli in which we have discovered these deposites, are those which tradition has indicated as the burial-mounds of prophets. Now we know, that from the earliest ages, and under every form of idolatry, the pretended miracle of calling fire from heaven to consume the offering upon the altar of sacrifice, has been a favorite device with which to impose upon the credulity and superstition of an ignorant people. Especially has this been true of those nations who have regarded the sun as the supreme object of idolatrous worship. Zoroaster taught his followers that the sacred fire which he intrusted to their care, had been brought direct from heaven; and the altar of the modern fire-worshipper must burn with no flame less pure than that which the rays of the sun itself serve to kindle. Tradition informs us, as we have before stated, that this device was not unknown to the prophets of the ancient Americans. It seems not improbable that mica was made use of by them, for the concentration of the sun's rays, in effecting this apparent miracle, of kindling the sacred fire; and that consequently it became to be regarded as itself sacred, and to be set apart for the exclusive use of the prophets.

There are many circular enclosures (without a pentagonal enclosure, however), larger, smaller, and of nearly the same dimensions as this; but in none of them do we find any similar central deposite. This seems, at least, to indicate

some peculiar and marked design in the construction of this singular work.

Circleville, in Ohio, enclosed within a double wall, has a central work of similar form to that enclosed by the pentagon; yet no traces of ashes, charcoal, or earth, bearing marks of fire, were discovered there. This work, however, contained some rare specimens of mica. Fort Ancient, and many other enclosures in the Scioto valley, are entirely without mica.

CIRCLEVILLE, IN OHIO.

While there are many embankments of great extent, varying in form and relative connection, which tradition recognises as the enclosures of ancient cities, and places of refuge, the works at Circleville traditionally denominated the Temple of Peace, and those which enclose the pentagon, just described, are the only ones which are regarded as exclusively *sacred*. (See Cut L, fig. 2.)

On presenting to De-coo dah a drawing which I had previously taken of the earth-work of Circleville, his eyes beamed with delight, and he exclaimed, "Sci-o-tee!" But when I informed him that a populous village now stood within the walls of the ancient enclosure, his frame trembled with emotion, and his visage grew dark with anger. I observed his excited state, and sought to change the subject. But my efforts were in vain, for memories of that ancient work seemed to engross all his thoughts. He soon, however, became more composed, and again repeated, as if to himself, "Sci-o-tee!" Soon he inquired whether those sacred works remained uninjured? I hesitated for a moment, before replying. He raised his voice to a louder tone, and with an apparently unconscious movement of his hand toward the handle of his knife, he asked, "Do the bones of my fathers rest in peace?"

My reply in the affirmative apparently re-assured him; he regained his composure, and soon began to rehearse to me the traditional history of the place.

Notwithstanding his advanced age, for De-coo-dah had

then numbered more than fourscore and ten years, his recollections were vivid and clear, and I was astonished at the accuracy of his description of form and arrangement.

"Seventy-six winters," said he, "have passed away since last I visited that place, where the bones of my fathers lie; and well do I remember that the oldest of our tribe often boasted that the blood of man or beast had never stained the earth within that circle.

"The great Spirit rested on the central mound, and thence gave oracles to the prophets at the appearance of each new moon.

"Once a year the neighboring nations met together to sing songs about the sacred circle and to receive, through the prophet, the blessings of their fathers.

"So great a sacred temple is not often seen; but this was erected by the union of four nations that lived for many years at peace with each other, and met annually in festive union. This circle occupied the geographical centre of the territory belonging to these four great nations, and lineal ranges of artificial mounds diverging from this common centre, marked the bounds between them. Each nation, at the annual visit, occupied its own soil, except only the great chiefs. To these was assigned a position south of the circle, on an eminence commanding a full view of the whole work; and the four oldest chiefs of the several nations occupied one tent, of a semicircular form, north of the circle. This tent was open to the visits of all who had occasion to communicate with the chiefs. In it all national business pertaining to the general welfare of the people was adjusted, royal international nuptials ratified, and titles of honor conferred.

There were five matrimonial mounds appended to this sacred work, located within the enclosures, four within the festival square, one of which was dedicated to the matrimonial service of each nation; and one, at the entrance to and within the sacred circle, to the matrimonial service of prophets. (See Cut L.)

At this temple the order of circular matrimonial celebration was first instituted, it having been the custom in more

ancient times, for parents to bestow their daughters without their consent. The prophets perceiving that unwilling matrimonial union engendered strife, instituted this ceremony, that females might have power to escape unwilling thraldom, without infringing on the right of the parent to bestow his child, it being easier to establish new customs than to abrogate old ones.

The ceremonial consisted in running the ring or circular trail around the matrimonial mounds that were slightly elevated, and made level and smooth.

During the annual feasts, the resident prophet occupied the summit of the prophets' matrimonial altar, from day-dawn to sunrise, and from sunset until the close of twilight, and at these times, those wishing to unite in matrimony might appear at the matrimonial altar, dedicated to the nation of which they were members. On the appearance of a male at the base of the altar, the prophet repaired to and ascended it.

If a female then appeared at any other altar, the ceremony was international; but, if not, it was national. In the latter case, after questioning the individual about his matrimonial engagement, his family, name, &c., he was commanded to sing a nuptial song. This was the signal for the approach of the female. If she came accompanied by her parents, it was a national evidence of parental approval; but if she appeared alone, their disapprobation was apparent, and the chanting of the matrimonial song by the surrounding guests was in accordance with the circumstances.

In either case the parties were entitled to the privilege of the ring. The suitor takes a position east of the altar, at its centre, and the female takes hers on the west; all being now ready, the prophet commands him to pursue his bride. They both start at full speed, and if she is overtaken before she makes three circuits of the altar, she is his bride, otherwise, he may not receive her in marriage.

If the ceremony was international, each party appeared at their respective national matrimonial altars. If the female desired to retain her nationality, she remained steadfast at

her place, regardless of the matrimonial song sung by her suitor; that she might thus secure for her issue the privilege of acknowledged descent from her own nation.

But if she forsook her matrimonial altar, at the call of her suitor, she relinquished her nationality, and became for ever after one with the nation to which he belonged.

"This form of marriage," said De-coo-dah, "during its strict observance, was of great national importance. It not only debarred the cripple and effeminate from nuptial union, but secured the succession of an athletic and healthful progeny."

Now if this system of matrimonial union was established at the temple of peace, as represented by De-coo-dah, does not the appearance of the same form of earth-work more than a thousand miles northwest, in the regions of the blue-earth, in connection with the lineal range of pentagons extending from the coasts of Labrador to Brownsville, in Pennsylvania, furnish strong evidence of a migration of the mound-builders, at some remote era, from the north to the south? And does not the vast dimensions of these works in the south, compared with the smaller works found at the north, testify to the conclusion, that from a mere colony, they became a great and powerful people?

The retention of some of their original traditional customs among the Indians of the present day, who are farthest removed from civilization, is indicative of the ancient connection or amalgamation of the two races. But that the present Indian, and the ancient mound-builder were of distinct national origin, is equally evident. It is evident from the fact, that a population so dense, as the works of the mound-builders indicate, could not have subsisted by fishing and hunting; and, besides, the known aversion of the Indian in all ages, to labor, forbids the possibility of their construction by that race.

"This," said De-coo-dah, "is one of the most ancient sacred structures known. Here was the great storehouse of ancient tradition; here many sacred rites and ceremonies had their origin; and the wilful transgression of laws and edicts here promulgated was punished with death.

"Many moons were spent in the construction of this great work. With the earth of the central mound were mingled the ashes of dead prophets, gathered together from the four nations. The ashes of infants helped to rear the matrimonial mounds, and the remains of many generations formed a part of the wall of the inner circle. Thus was the work rendered sacred, by the materials employed in its construction. But the exterior wall was formed of earth thrown from the ditch which surrounds the inner circle."

Notwithstanding this work is generally regarded as a military rampart, or fortification, yet its contiguity to high ground which commands a full view of its interior, seems of itself sufficient reason for rejecting this conclusion. The traditionary history as given by De-coo-dah, is more probable. Had the work retained its ancient form, I should have endeavored to induce that ancient son of the forest to revisit with me the tomb of his fathers.

Shortly after this interview, I showed De-coo-dah a draught which I had previously taken of a circular work near Cincinnati. After looking attentively at it for some time, in silence, "Tell me," said he, "what is your opinion of its use?"

I told him, in reply, that white men held in high estimation the art of war; and that when they viewed these ancient works, which seem to have required so much time and labor for their construction, and noted the similarity of their outline and general arrangement to their own ancient military fortifications, they naturally inferred that these were designed for the same purposes.

"Ah!" said he, "the white man, with all his wisdom, is liable to be deceived! The tradition of my fathers recognise this circular work as the scene of mirth and festivity, not of war and strife. It was a national festival circle, the property of a single nation, subject to be used in common. Once a year it was occupied as the theatre of national festivities."

This work, enclosing about twenty acres, is surrounded by an earthen wall of light structure. It has suffered much by the ravages of time.

De-coo-dah, being old and given to reflection, used some-

times to fall into melancholy moods, and at such times seemed to think only of his ancestors, and his departed wife and children. He would recount the many kind offices of his wife, the sudden death of his children, the fall of his last son at the battle of the Bad-axe, and other incidents of his domestic history.

One evening, as I sat listening to his mournful recitals, I unconsciously shed tears. He perceived this, even before I was aware of it myself. He immediately filled his pipe of friendship, and affectionately addressed me: "Brother," said he, "I am very old, and must soon sleep with my fathers, to be remembered no more.

"I have no son to perpetuate my memory, or transmit to posterity what yet remains of ancient tradition.

"I have never trusted any white man with the traditions that I have imparted to you; receive them as the words of truth, and keep them as a sacred trust.

"You have treated me with kindness without the hope of reward. I have nothing to leave you in return that will call to your remembrance our mutual friendship, save those ancient traditions. Treasure them, then, in your paper-book, and keep them as the dying gift of De-coo-dah; and when you return to your father, your children and friends, these will furnish matter of interesting conversation for you all. And when you or they look upon any of these ancient works, they will, perhaps, recall to your remembrance your friend, the old Mocking-Bird."

CHAPTER XI.

TRIUMPHAL MEMORIALS.

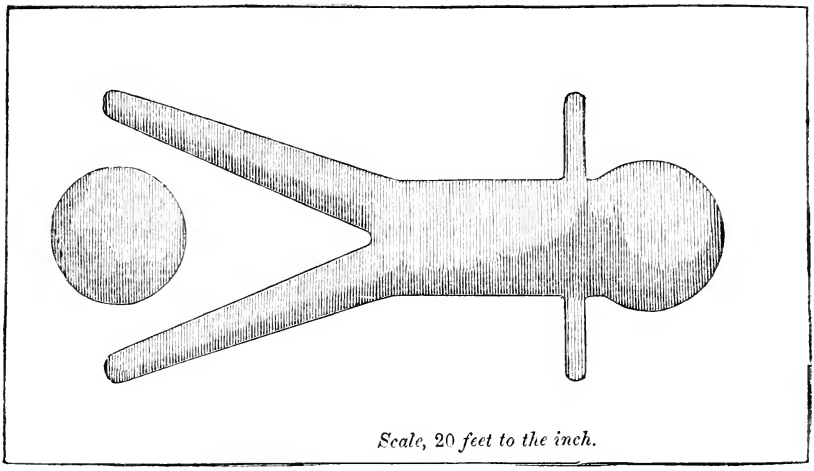
IN the states of Illinois, Wisconsin, and Iowa, there are many earth-works which resemble in form the bodies of men of gigantic proportions. These are frequently met with in pairs, but in various relative positions. Sometimes the effigies are constructed side by side; at others, the heads are contiguous, while the bodies diverge, and the feet point in opposite directions; some have outstretched arms, interlocking, or in cross-work; and others are without any appearance of arms.

These works are generally accompanied by long, narrow embankments, with triangular or pointed extremities; these are traditionally denominated points of honor.

My attention was drawn to a couple of these colossal effigies constructed on the second terrace of the upper Iowa river. These figures were not placed side by side. The usual points of honor were appended to each; but the one had extended arms, while the others were without arms. On subsequently revisiting this group in company with De-coo-dah, I inquired of him, what was the reason of this difference, and what signification was designed to be attached to the presence or absence of arms in effigies of this class.

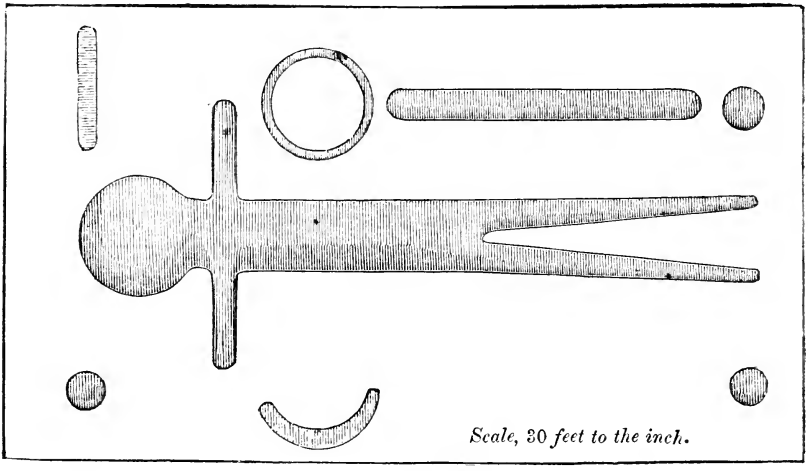
He replied that those monuments, the triumphal memorials of great war-chiefs, were erected after the cessation of hostilities (as was indicated by their relative position), and by mutual consent. Had they been erected during the war, they would have been placed side by side. Those memorials were seldom visited in times of peace; but, in time of war, they were never passed without a war-whoop salute to cheer the spirits of the departed chiefs. The long, narrow embankments, on either side, are points of honor; and these are

Cut M.



MEMORIAL MOUNDS.

Cut N.



GROUP OF MEMORIALS.

never attached to memorial monuments which do not pertain to commanders-in-chief.

Chiefs that fall without leaving male issue, are memorialized with closed arms; but those leaving a son, or sons, have their arms extended. Thus you can learn that one of the chiefs in this group died without issue.

He afterward pointed out to me the memorial monuments of two brave chiefs, not commanders-in-chief, which may be seen a few miles west of the group just described. "Those chiefs," he said, "you perceive are both memorialized as leaving issue; but they have no points of honor, and being memorialized during the existence of war, they are placed side by side. (See Cuts M and N.)

The chief memorialized in Cut M, was the last chief hereditarily entitled to chiefdom in his family, leaving no male issue living at the time of his fall, but having had male issue that fell with him in battle, it was memorialized in deposite at his feet, as seen in the cut. His antagonist memorialized in Cut N, leaves issue, male and female, as prefigured in the crescent and circle on either side of his memorial monument, and a national monumental mound running from the circle to a birth-memorial mound, records the lineal succession of a son, while the two remaining memorials, one at the feet and the other near the head, are left in charge of a mother, as prefigured in the crescent between. The small national mound located near the head of the effigy, and pointing to the female birth-memorial, sanctions the future national matrimonial disposition of that daughter. Near the blue mounds in Illinois, are the memorials of two chiefs who fell in opposition to each other, but not in personal conflict, as appears from their relative position, being placed head to foot. Both left male issue engaged in active service, which is indicated by the sharp points at the extremities of their extended arms.

The memorial monument of two chiefs who fell under similar circumstances, but leaving no issue, may be seen about four miles north of Terre-Haute, on the lowland of the Wabash river, in Indiana.

CHAPTER XII.

TITLE MOUNDS.

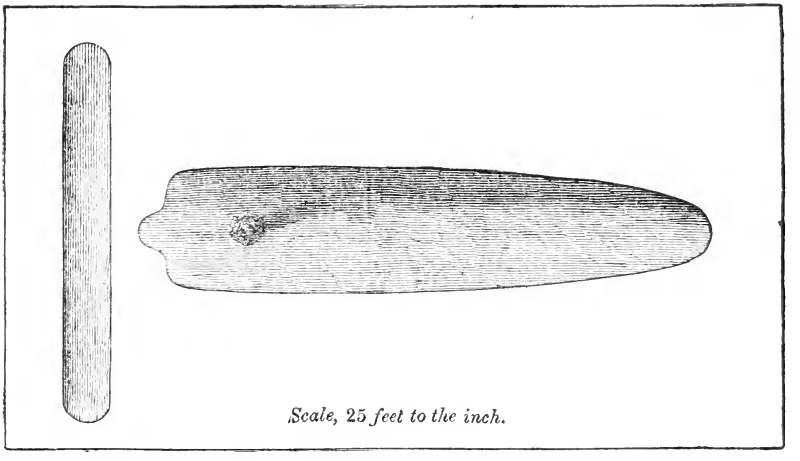
THIS order of memorial monuments abounds at various places, from the Alleghany mountains, north and west, to the Rocky mountains and ice-bound regions of the north. South of this range, we are not aware of the existence of any of this particular class of tumular embankments.

There is another kind of memorial monument, pertaining to title, which resembles, in general form, the war-chiefs' memorial, seen in the Cut C C. A casual observer would be likely to regard them as the same, but on critical examination, it is easy to discover a difference in the construction of the head, in the oval protuberance presented in the broadest end of the work, and also in the additional appendage of a national monumental mound. There are sometimes two and sometimes three of these title memorials attached to one national monumental mound, as represented in Cut D D.

Having previously observed many of these memorial and title monuments near the banks of the Wabash, Rock, and Wisconsin rivers, and having preserved some drawings of these, I laid them before De-coo-dah.

After silently regarding them for about half an hour, he observed, repeating in substance what he had previously said to me, that when this country was inhabited by his early ancestors, game was abundant and easily taken, and, consequently, they having leisure, in times of peace, used to write their history in figures on the earth. There being many nations, and each nation very populous, a small amount of individual labor would suffice to make an important record. "You observe," he continued, "that on examination you have found many embankments, composed of soil unlike that which surrounds

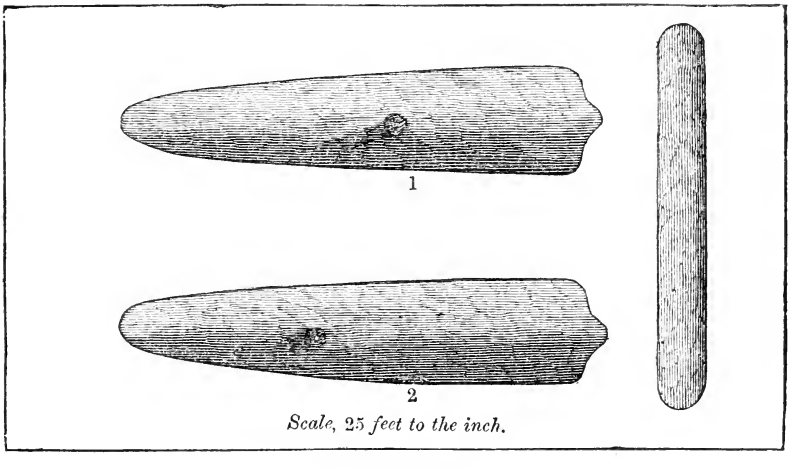
Cut CC.



Scale, 25 feet to the inch.

TITLE MOUND.

Cut DD.



Scale, 25 feet to the inch.

TITLE MEMORIALS.

them—this is owing to the fact, that in ancient days, it was the practice with some nations to take small portions of earth from sacred places, and carry it with them in their migrations from one region to another, to be deposited in a national pile, sacred to the memory of their departed friends. This earth was sometimes carried for many days' travel, and formed the base of a national monumental mound, being placed in a regular stratum upon the surface of the ground, and covered with earth gathered from the vicinity, to form a finished structure.

"It was also a custom in ancient times, when it was not uncommon for healthy men to survive thirteen hundred moons, for aged chiefs to retire from chiefdom when they became infirm or forgetful; and it was the privilege of such, on retiring to bestow titles on whomever they might select, with or without the consent of the national council: but in all cases where national consent was obtained, a symbolical mound was erected, which became indicative of the origin of the chief thus honored by the deposite of a nut or acorn in some part of the monument after its completion.

"If the chief designated was a legitimate son of the chief who bestowed title, this nut or acorn was planted in the imaginary loins of the monumental figure; but, if he were illegitimate, it was placed below the loins. If title was conferred upon a grandson, the deposite was made in the breast, that it might take root in the heart, and bear testimony of family affection. If the party was not immediately related to the family of the chief, the acorn was planted at the head, to indicate his supposed wisdom.

"But the commemorative trees which sprung from seed thus planted, have all passed away, blown down by the wind, destroyed by fire or decayed by age, and not having been renewed, these monuments have lost their former peculiar significance; yet, on many of them, where the trees grew to a large size before they were uprooted by the wind, the traces of their former existence may yet be observed.

"Every long national monument with oval ends, had originally two trees standing upon them, as the emblems of war and peace. The latter was usually an evergreen, the pine,

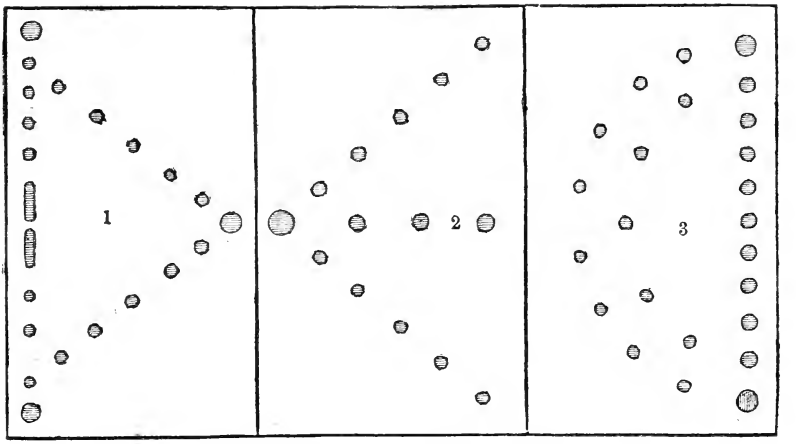
cedar, &c. To mar the trunk or break the limbs of this tree of peace, was regarded as a formal declaration of war; and to mar or break the tree of war, denoted the cessation of hostilities; but at the final ratification of peace, each nation prostrated its tree of war, and planted a new one in its place.

"Every nation had one monumental mound, at which no other ceremonies than those just described were ever observed; and so sacred was the soil of which they were formed, in the estimation of those who reared them, that all game was suffered to rest unharmed upon them. To stain that soil with the blood of man or beast, incurred the penalty of death. No medicinal herb or root that chanced to grow upon these mounds, was suffered to be removed; thus they have, until recently, retained their original forms. But now, could the spirits of the great departed be permitted to revisit the land of their birth, to witness the ravages of the white man among these sacred mounds, they would mourn and wail; ay, they would proclaim an endless war against those whose rude or careless hands have thus done violence to holy places, and insulted the gods of the old world."

De-coo-dah paused, and for half an hour remained silent, apparently lost in profound reflection. He then recovered a cheerful air, filled his pipe, and voluntarily resumed the conversation by inquiring if my father was yet alive. On being answered in the affirmative, he inquired where he resided. I answered that he lived near the eastern shore of this great continent, and that I was born near the bank of James river, at the mouth of which the first white men settled.

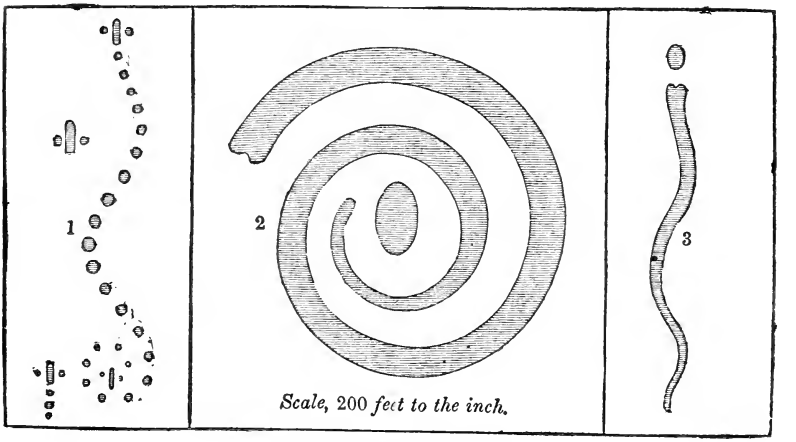
"Are there any monuments remaining in that country?" he asked. I told him that on my father's farm there was a great pile of small stones thrown up in the form of a conical mound. "That," said he "was the resting-place of some great war-chief or chiefs, placed there by national order, to be honored with a funeral pile, in anticipation of leaving the country." I then informed him that the pile yet remained undisturbed and entire. He clasped my hand, and exclaimed, with much apparent emotion — "The son of a good man!" Then, passing the pipe of friendship, we retired to rest.

Cut Y.



TRIANGULAR AND CRESCENT GROUPS.

Cut II.



SERPENTINE EFFIGIES.

CHAPTER XIII.

THE SERPENT IN THE WILDERNESS.

HAVING thoroughly explored the eastern shore of the Mississippi near the junction of the Wisconsin, and discovering many monumental designs similar to those generally found on the opposite shore, I resolved to cross the river for a more critical and extended examination.

Soon after crossing the Mississippi, at the junction of Turkey river, proceeding up that stream, I discovered, on the farm of Mr. H. F. Lander, an isolated triangular group, partially destroyed by the progress of agricultural innovations, which, on a careful inspection, I recognised as an unfinished group of residential embankments. (See Plate Y, Fig. 1.)

After taking the form and position of this group, on being informed by Mr. Lander that the highlands in that vicinity abounded in tumular embankments, I ascended a precipitous bluff terminating near the junction of Turkey river, and soon discovered a serpentine range, or series of mounds. After observing their position and order of arrangement, I traced them two and a half miles, and found them to represent the body of a huge serpent, with his tail entwined around a national monumental mound, to which were appended two sacrificial altars (Cut II. Fig. 1); and on the opposite or south side of the serpent, twenty poles distant from the altars, I discovered an embankment representing in form the body of a huge tortoise. About midway of the body of the serpent, on the same side, and distant about twenty poles, was erected another national monument, with two sacrificial altars. On further examination, I found all of these sacrificial altars to be covered with an alluvial soil, to the depth of about four inches, under which was a stratum of ashes, earth, and char-

coal commingled, to the depth of from twelve to fourteen inches.

After removing these two strata from above, I came in contact with a bed of clay burned until it was as hard and firm as well-burned potter's ware. I then entirely removed the two upper strata, when the summit of the mound presented to view a large earthen basin (See Cut W, Fig. 2), resembling in form a baking dish, eight feet in diameter, and fourteen inches in depth; but it was so brittle that it could not be preserved and removed in its original form. On sinking down beneath this vessel, I discovered that the interior of the mound was composed of sand, surrounded by clay of two feet in thickness, which formed the centre onter surface.

I then commenced an examination of the long embankments, and found these to be composed of earth resembling that which immediately surrounds them; the mounds which give form to the body of the serpent, are composed of similar materials, and I discovered nothing like a primitive deposite in any of them. I observed a lineal range of mounds running northwest, which I afterward traced to the Spring Grove, a distance of about one hundred miles, running west from an altar near the tail of the effigy. (See Cut.)

I had previously received from De-coo-dah, a drawing representing an earth-work in the form of a serpent, with which was connected a tortoise and sacrificial altars. He asserted that these were worshipped by the Black Tortoise nation, in the days of his ancestors, and that on those altars they burned the hearts of their enemies. Since then, I have discovered many works of this kind, agreeing with De-coo-dah's representation, given in Cut H, Figs. 2 and 3. And as no other animal effigies are found in their immediate neighborhood, there can be little doubt that this mountain, now peopled by Christians, devoutedly worshipping the true God, once presented scenes of idolatrous worship, when the great tortoise (according to the traditions of De-coo-dah), was placed there as a national intercessor with the serpent god.

I have never regarded with much favor the views of those who regard the primitive inhabitants of North America,

as the descendants of the lost tribes of the children of Israel. But I confess that this curious earth-work, thus raised on high, on the very summit of the loftiest hill in that region of country, and in full view of several extensive groups of residential mounds scattered along the shores of the Mississippi, does, indeed, forcibly remind the observer of the Brazen Serpent raised up in the wilderness.

But this subject belongs rather to the province of the theologian, and to his consideration I willingly surrender it.

In traversing the high lands of Turkey river, I saw many monuments common to the western shore of the Mississippi, but took no drawing until I descended to the low lands of the Mississippi, and arrived at Gottenburg, a thriving little German village situated on the bank of the Mississippi, on a high prairie bottom, with a good landing for boats. The country west is fertile and capable of sustaining a dense population. The immediate location of this village was formerly called Prairie Laporte. This beautiful prairie, surrounded by mountain scenery of the most romantic description, presents a very extensive group of ancient monuments, among which we recognise the forms of two large serpents, traced by a series of tumuli, as seen in Cut U. To one of these serpents is attached a monumental tortoise, much defaced (on which account it has been omitted from the drawing), which is situated just within the village.

In this whole group, we read a record of the dominion of twenty-two successive sovereigns or great chiefs, indicated by that number of national memorial monuments, appended to the effigy, and twenty-four lineal memorials, appended to a national mound. We have also a record of the extinction of that line, in the presence of the titular monument (in the form of an animal), to which is attached the mound of extinction, pointing to a battle-burial mound. I was very careful in my enumeration and delineation of these mounds, as it is evident that the whole group will soon be demolished, by the rapid growth of the village.

This series of mounds consists of residential, monumental,

matrimonial, memorial, burial, and titular, thrown up in national, lineal, and hieroglyphical order.

On the towering summit of an adjacent bluff, are two sacrificial altars, which bear an appearance of having been used for many ages. On examination, I found the summit of both these altars, of similar form with those formerly described, as found in connection with the serpent effigy. These altars, however, seemed to have been exposed to a much hotter fire, the crockery basin being much thicker, and as hard as a well-burned brick. I labored hard for six successive hours, with a good steel-pointed pick, to make a hole in the centre. The basin proved to be twenty-seven inches in thickness. The sand beneath was perfectly dry, and had probably been so for many ages, as the basin was impervious to water. We suppose this to have been one of the eternal altars spoken of by De-coo-dah, upon which the fire was always kept burning, and where the punishment of death was occasionally inflicted by burning.

Having been traditionally informed that hieroglyphical memorials of the revolt of De-co-ta the Great might be found in those regions, on the east side of the Mississippi, and having spent much time in search above this point without success, I crossed the river to Cassville, with the intention of examining the adjacent country. Being informed by my host that there were many monuments about three miles below that village, I immediately repaired to the place indicated, and soon discovered that this identical spot had been spoken of by De-coo-dah.

In the first group examined (as seen in Cut P), I found the representation of an animal resembling a lion, and having been previously informed by De-coo-dah that the royal residence of the Elk Lion would be found below the junction of the Wisconsin river, I commenced a critical examination of the entire group, and soon discovered, in the vicinity, monumental representations of the tortoise and alligator. Being satisfied that this was one of the three residential groups described by De-coo-dah (See Cut R), I had immediate recourse to my traditional notes, which read as follows: "This group

presents the figure of an animal resembling a lion, and is represented to have been the royal residence of an Elk chief, who bore, as his title, the name of that animal. This chief had added to his train two great chiefs that had revolted from the Black Tortoise nation; and the four memorial mounds running in a line from the head of the tortoise to the hind foot of the Lion, were constructed in memory of the skill and bravery of the tortoise, who personally commanded in four successful expeditions into the enemy's country. As a result of these expeditions, five tribes were added to his nation by the Elk chief; these are memorialized as being commanded by the Alligator, as shown by the erection of five memorial mounds running in a line from the forefoot of the lion, to the head of the alligator.

The tortoise and alligator being the two principal conspirators against the great black tortoise (the ruling chief of their nation), and afterward subject to the Elk Lion, are represented in the group standing beneath him; and the representation of a tumular cross erected immediately below, records the event of their having crossed the boundary line of nations, and stand as seals of their loyalty to the Elk nation. (This cross is shown in Cut P.)

The main memorials with which the Elk Lion is ingrouped, record him as victorious in nine battles, commanding an inferior force; and the two memorials standing between the three national embankments, in the same range, record his victories in two national pitched battles. The triangular location of the tortoise and alligator with the lion, shows them to have been meritorious allies in all those achievements.

The three national mounds, in a line with the tortoise, with their three memorials, record his victories in three pitched battles, with three different nations, as commander-in-chief. The three memorials in a direct line with the alligator, bearing a central position to the three national monumentals appended to the lineal range of the Elk Lion, record the Alligator's meritorious deserts in engagements with those three several national enemies.

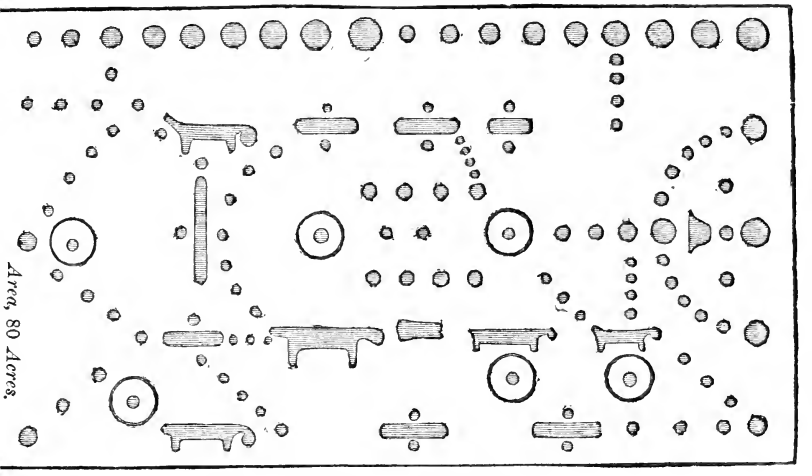
The fifteen memorials, which run in a line from the battle-

burial group of five large flat mounds, mark the deposite of a portion of fifteen tribes lost in five defensive battles fought at that place. The large memorial north of the lion exhibits a retrospective record of numerous feats of valor achieved by the Elk chief before his promotion; and that memorial being constructed in the form of a residential, shows his promotion to have been based upon signal services previously rendered. The semicircular group of eight memorials appended to the line of the Elk lion diverging from head and tail to the cross, represents him as having won his royal laurels in eight triumphant victories. This group is situated about two miles south of Cassville, near the Mississippi, but has been partially destroyed by the ravages of the plough. About one mile south of this is another residential group (Cut P), differently arranged.

It is traditionally represented to have been the permanent place of residence of the great Red lion; who the same tradition declares to have been a man of blood. This title monument is known to be his from its being covered with red pebbles. The extent of his power is read in the twenty-two tribular monuments appended to his residence. They are known to be tribular mounds from the position they occupy with respect to the national monument to which they are appended.

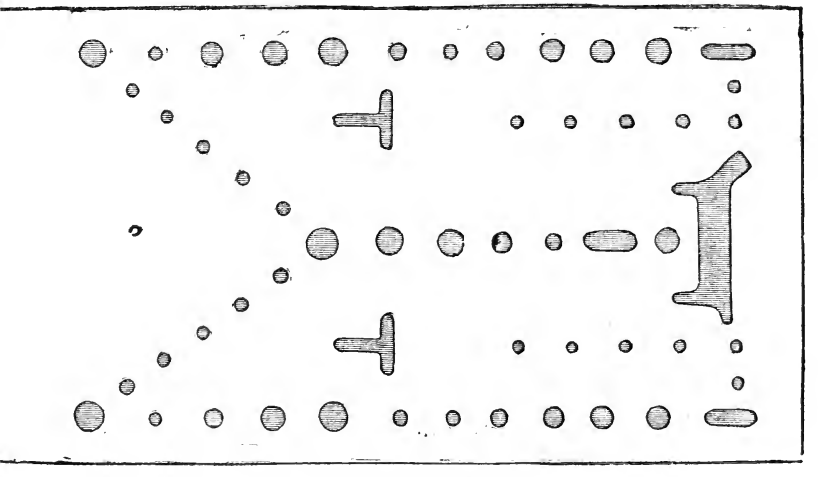
These twenty-two tribes are memorialized as divided into three independent divisions, by the erection of the three national monuments; they were commanded by fourteen chiefs, memorialized in the erection of their fourteen residentials enclosed within the titular mounds. The five battle-burials, located north of the title monuments, record the repulse of the enemy in five battles fought at that place, but are not given in the cut. The monumental T, or three fourths of a cross, record the decapitation of two chiefs of royal descent at that place (this form of monument universally bears record of decapitation); the position these monuments occupy, being entirely surrounded by tribular memorials in this group, bears record that the decapitated chiefs were conquered by the whole united forces of the Red Lion.

Cut R.



EARTH-WORK NEAR CASSVILLE, WIS.

Cut P.



RESIDENTIAL MOUNDS, WIS.

This sovereign chief united, in after-time, with others, in the erection of a much larger group in the vicinity, more complicated in construction, to which is appended the national sacrificial altar, the pinnacle mound, the matrimonial circle, and the grand national residential. (See Cut R.)

From the traditional description of the two last-mentioned groups, the reader will more readily comprehend the order and design of this more complicated and extensive work, which comprises, in all, one hundred and fifty-five tumuli, of which ninety-six are memorials, fourteen sacrificial, six national monuments, seven hieroglyphics-titular, eight matrimonial, six festival, ten battle, one pinnacle, and one residential.

The ninety-six memorials extending over an area of about eighty acres, in an oblong square, record national events that occurred during the rule or reign of ninety-six sovereigns, one memorial having been erected at the inauguration of each king or ruler. These ninety-six sovereigns were descended through the legitimate lines of six distinct families, shown by the six national monumental effigies. The twelve sacrificial altars appended to the six monuments, record the observance of sacrificial service; there being two altars to each monument, one dedicated to the sun, and the other to the moon, testifies to the universal adoration of those two luminaries throughout the entire reign of all the sovereigns commemorated in that record.

The six titular monuments are constructed in the form of the several animals that gave titular name to the six families hieroglyphically memorialized; having no altars appended to them, shows them to have continued steadfast in the faith of their fathers. But the two sacrificial altars constructed on either side of the tortoise, bear record that he became a proselyte to the sacrificial service of the nation into which he was adopted; and being destitute of a national monumental memorial, shows him to have been without lineage in that nation.

The six festival mounds were reared in commemoration of the ushering in of these six distinct families of royal lineage. Six matrimonial mounds were erected for the accommodation of

these six families, and two for the common service of the nation, and stand memorialized as such within the matrimonial group.

The ornamental mound (not seen in the cut), one hundred and sixty poles in length, and four in breadth, situated on the east side of the group, and extending its whole length, appears to be partly natural, and partly artificial. It is covered with heavy oak trees, while all the other embankments are richly carpeted with a luxuriant growth of grass.

The pinnacle mound, towering above the others to the height of eighteen feet, commands a handsome view of the Mississippi river, and the country adjacent.

The ten battle-burial mounds contain the ashes of the dead. This people, being worshippers of the sun, consumed the bodies of the slain by fire, and as worshippers of the moon also, they erected two sacrificials at each place of residential offering. They offered sacrifice to the sun by day, and to the moon by night.

There is no appearance of serpent worship in this, or in any of the neighboring groups east of the Mississippi in this region, notwithstanding that the tortoise, and probably the alligator chiefs were originally of that faith; the alligator, however, being memorialized as of regular national lineage, was, probably, the offering of international amalgamation.

There is, however, about thirty miles north, and in the vicinity of Prairie du Chien, in the residential group of the Eagle, a small serpent which is the only one known to us in those regions, represented in Cut S.

This group is traditionally represented to have been the permanent residence of a king who bore, as his title, the name of the *Eagle*. The pinnacle mound was the seat of royal residence, and his title mound being constructed in the form of an eagle, in a line with two national monumentals, records the reign of two sons. The four small mounds connected by embankments with the pinnacle mound, show the births of four sons; and the four detached mounds, in a line running south, the births of four females, whom the long embankment of national order records as having been offered in national

sacrifice. The four mounds running north, from the pinnacle to the national square, were assigned to birth-day festivals, and present indistinct traces of the festival, or matrimonial ring. The national square is formed of four national embankments connected together, which record the joint dominion of the four sons.

The figure of an animal, constructed on the east side of the national square, records the eldest son as having signalized himself, and thereby rendered himself worthy of titular commemoration; and three small mounds running west from his birth festival mound, show the birth of three children; the other three birth festivals, having but one memorial, record the birth of one child each. The serpentine range comprises twenty memorial mounds, commencing within the angle formed by the two national embankments, and proves the serpent to have been an object of reverence, or worship, to those sovereigns; and the number of the memorials shows nineteen annual offerings to have been made by them. Two of the memorials being connected by an embankment, record an offering of twin children.

CHAPTER XIV.

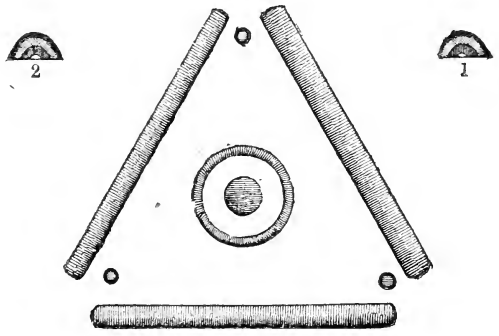
NATIONAL FESTIVITY, AS DESCRIBED BY DE-COO-DAH.

ON the Little Miami river, about twenty-five miles northeast of Cincinnati, in the state of Ohio, is to be seen a grand national circle, enclosing a small circle and central truncated mound. The large circle is about one mile in circumference, with an embankment about eight feet wide at the bottom, and about three feet high at those places where it has remained apparently uninjured. The inner circle is about forty poles in circumference, with an embankment about two feet in perpendicular height, with a flat surface, and twenty feet in thickness. It is much defaced, and in some places nearly destroyed, by the uprooting of timber which formerly grew upon it. The central mound, also, is much defaced from the same cause; but the small mound, located at the entrance of the outer circle, still retains its original form.

This group, standing at a considerable distance from any other, is said by De-coo-dah to have been erected for the purpose of enclosing a plot of ground which had been consecrated by the prophets, and set apart by royal command, for national festivity. It belonged exclusively to one nation, and was rarely occupied without the presence of some representative from each branch of that nation.

It was the ancient custom, in the construction of a national circle, to enclose land enough to admit of the erection within it of one tent for each family belonging to the nation. When a nation prospered and increased in numbers until their national circle became too small, a new one was erected. "You thus," said De-coo-dah, "can form some idea of the numerical strength of a nation, from the dimensions of its festival circle. You will observe that where a circle has been vacated, the

Cut J.



Scale, 250 feet to the inch.

INTERNATIONAL FESTIVITY.

pass-way, or place of entrance, has been filled up, so that the outer embankment forms an unbroken ring."

De-coo-dah then gave me the order of occupancy as follows: The central mound was occupied by great national functionaries; their tents were placed around the inner circle surrounding the central mound; and there, once a year, free intercourse was secured between the governors and the governed, friendships were strengthened, and national union cemented and confirmed.

The great chief occupied the south centre of the circle, representing the meridian sun, who sends forth his greatest warmth at mid-day; his council, in the north, to represent the sun's rays; the prophets, in the east, direct his rise; and his subjects, on the area of the great circle, guard and defend the whole. The order of ceremony in the festivities at the national circles differs but little.

These feasts not only served to strengthen the ties of friendship and of national union, but afforded an opportunity for consultation about the occupancy of territory for the ensuing season, so as to secure to each band or tribe a sufficiency of game for their sustenance; in this allotment, large districts were held in reserve, to admit of the propagation and increase of game for future supplies.

The national circle is of very ancient origin, and gradually increased in size with the advance of nations. So small, indeed, were some of them, originally, that they were afterward levelled to form circles of celebration, and then enclosed with a national circle of larger dimensions.

Still later, as nations became more numerous and more populous, *union* festivals were instituted, in the celebration of which two or more nations united. These gave rise to new forms of construction and arrangement of the festival circles, and to changes of order and ceremonies.

TRIANGULAR GROUP.

This group (Cut J), representing the union of three nations in union festivity, may be seen in Iowa, about twenty miles west of the Mississippi, on the Root river. It stands in a

grove of timber-trees, partially overgrown by dwarf shrubs. The circle of celebration, in the centre of the group, is nearly obliterated, but the festival mound enclosed, is twelve feet high, and thirty-six feet in base diameter. The national embankments are three, four, and five feet in height; each is twelve feet in diameter, and one hundred and forty-four feet in length. It will be observed that the combined heights of the national embankments are precisely equal to the vertical height of the festival or central mound; and these combined heights, multiplied by the vertical height of the central mound, give the exact length of each national embankment.

The matrimonial mounds, at each entrance, three in number, are in a good state of preservation, being formed of blue clay. They are thickly coated with grass, but, unlike all the other embankments, have no shrubbery on them. The order of occupancy differs from that of national circles, but is similar to that in the union of four nations, a description of which follows.

FESTIVAL UNION OF FOUR NATIONS.

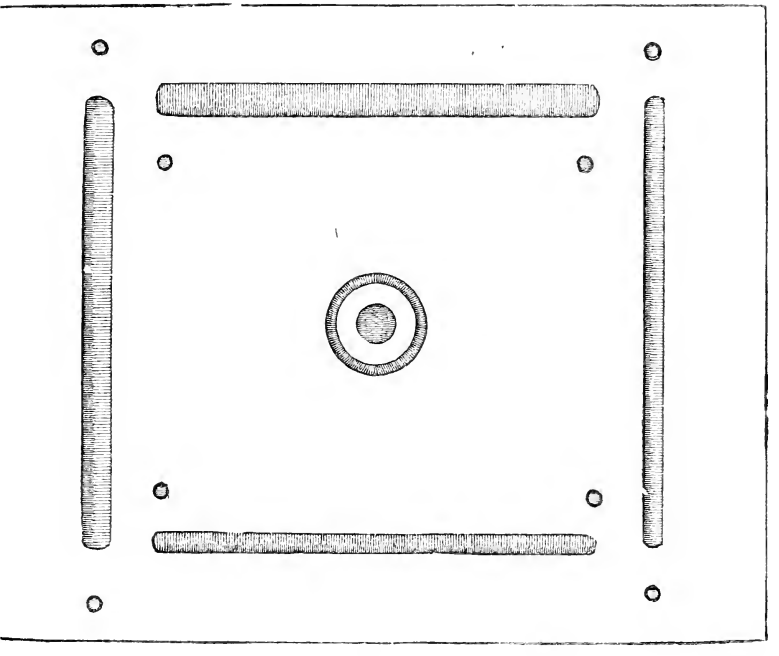
On an open prairie, near a small grove, about twelve miles east of Mount Trumbull, in Wisconsin, may be seen a very remarkable arrangement of mounds and embankments, represented as the festival union group of four nations. (See Cut K.)

The festival, or central mound, with the circle of celebration which encloses it, was composed of clay, which could not have been procured in the vicinity; but the long embankments are composed of earth similar to that of the immediate vicinity. The matrimonial mounds are composed of blue and white sand.

The national, or long embankments, of unequal height, indicate the comparative strength and importance of the nations to which they severally belonged.

The central mound towers up to a height equal to the combined heights of the four national embankments, one being three, and another four, and the other two five feet each, making in all seventeen feet, the precise vertical height of the central mound.

Cut K.



INTERNATIONAL FESTIVITY.

The circle of celebration that surrounds it, has a slight elevation, compared with the other embankments. Its embankment is seventeen feet broad, and perfectly flat and level on the surface. The space between the central mound and the circle of celebration is thirty-four feet, being exactly equal to the width of the circle and the vertical height of the festival or central mound.

After taking the exact measurement of these several parts, I could but admire the nice precision of arrangement observed in the construction of these apparently simple monuments. But the simplicity of occupancy, as narrated by De-coo-dah, was not only probable, but highly amusing.

After having given me a draft of the embankments, he undertook to draw upon the ice for me, a representation of the mode and order of their occupancy. He stated that the great body of each nation occupied, in rows of tents, the outside of its proper national embankment. Each row contained the same number of tents, so arranged that four of these rows sufficed to fill the circle of celebration, and thus all might enjoy the dance in regular rotation.

The chiefs and prophets of each nation, were located within the embankments, and between them and the circle of celebration. They occupied, during the dance, the space between the circle of celebration and the central mound, the elder chief of each nation occupying the summits of the central mound, to give signals of order.

The chiefs and prophets who were within the circle, would sometimes give place to the aged, and take their places in the circle, to join in the dance with the younger men.

CHAPTER XV.

CELEBRATION OF THE UNION FESTIVAL.*

ONCE a year, the nations met together. Before the departure of each from its own territory, bands of hunters were designated to procure supplies for the coming festival, and these, at an appointed time, all went forth in search of game. The rest of the hunters, together with the old and young of their nation, set out in detached parties, and took up their line of march for the place of meeting, providing supplies for themselves by the way.

The festival was held at an appointed full-moon. The time of beginning the journey, was determined by the distance each nation had to travel. On their arrival at the place of meeting, they pitched their tents on the outside of their respective national embankments, and new tents were erected at each annual festival. [It appears to have been a custom with the ancient Americans, yet observed by the Indians of modern times, never to occupy the same wigwam a second time. A superstition is universally prevalent among the northwestern Indians that live in tents, that when a place of abode has been deserted, an evil spirit enters and dwells there.]

When the bands of the festival hunters had all arrived, the oldest chief of the nations ascended the central mound, and sang a song of union. The four nations joined in the chorus, each in its own language. The clash of voices, and the absence of all harmony in this wild song, with its returning echoes, struck the ear in a confusion of harsh sounds, that seemed almost to make the trees of the forest shake.

Then began the preparations for the feast. When the game had been cooked, and all had eaten sufficiently, the oldest

* Traditional.

chief of each nation, accompanied by the prophets, repaired to the union mound. The aged and infirm, with the small children, assembled at the several matrimonial mounds, located at the four places of entrance. These preparatory arrangements being made, and the signal given, those who occupy the first rows, or line of tents, dividing in the centre of each line, take up, in single file, the line of march, moving right and left to the place of entrance, where they promiscuously unite by joining hands, and walk in double-file to the matrimonial mounds. There they separate, and marching around, meet on the opposite side, where they again join hands, and march to the circle of celebration. There they arrange themselves in order for the dance until the circle is full, when the dance begins.

After the circle is full, the residue of the nations take their seats promiscuously on the national embankments, to chant airs and make melody for the ring. The old men, old women, and children, having previously assembled at the matrimonial mounds, amuse themselves with the appearance of the unequal pairs as they pass along; that inequality constituting one of the chief sources of festival amusement. To see aged mothers escorted to the dance by bashful striplings; the bright-eyed maiden by the old and white-haired chiefs; here two males taunting each other with effeminacy, and there two females, each claiming for herself the honor of manhood, leading each other to the merry circle, gave occasion for many rude jests. All, however, passed off in good-humor; for to have been angry on such an occasion, would be the highest breach of politeness known to the ancient American.

The first dance being concluded, the ring was vacated for the reception of another circle of occupants, the same order of promiscuous mingling being observed throughout the first three days; but on the morning of the fourth, those intending to unite in matrimony, arranged themselves in the line of march, so as to meet at the entrance, joined hands, and passed the matrimonial mound together. This was considered a public declaration of marriage contract. Then they dance together, they feast together, and, the matrimonial mound being vacated

at evening, they run the marriage race, while all the nations assembled within and upon the national mounds, circles of celebration, and central mound, unite in singing nuptial chants and songs of rejoicing.

The groups which have been particularly described (Cuts J and K), were constructed for *international* festivities only; but sometimes they were so arranged as to permit of their occasional occupancy by a single nation of the union. In works of the latter description, the distance between the extremities of the several embankments, was equal to the entire length of each. When a feast was held by a single nation, their tents were erected in a circle outside of their national embankment, around the tent of the oldest chief or prophet, located in the centre of the residential circle, around which they danced.

Single mounds were sometimes constructed by single bands or tribes, for ordinary feasting. These were sometimes circular, sometimes long, according to the taste or national custom of the builders. Those of circular form were surrounded by the circle of celebration; but this kind of festival monuments were not entitled to matrimonial altars.

At these festivals, an abundance of food was provided, including all the dainties of the forest; nothing was used sparingly or with grudging hand, but band vied with band, and nation with nation, in the bounteousness and variety of the preparation.

In describing the mode of construction of these national circles, and explaining their arrangement, De-coo-dah remarked (as he had done before), how much the white man had been mistaken in supposing them to have been erected for warlike purposes or for national defences. "The traditions of my fathers," said he, "show them to have been only the scenes of mirth and festivity. At a given time the nation provided with a supply of provision sufficient for several days, repaired to the circle (which had been already marked out by setting stakes), and erected their tents within it. The great chief stood in the centre, and each member of the nation brought thither a basket of earth and spread it around, to form the base of the central mound; this done, he was sur-

rounded by subordinate chiefs, warriors, and hunters, to wait the orders of their great head. He next selected the leaders of the hunting-parties; these gathered their respective bands, and then repaired to the prophet for advice and direction; they were ordered to return within a given number of days, and each hunter was accompanied by a nimble-footed squaw, to dress and bring back the game. They departed in the midst of the joyful shouts of the whole nation. During the absence of these hunting parties, the time was occupied by the residue of the nation in gathering earth and placing it around the circle to form the wall; the children meanwhile being employed, under the direction of the aged, in constructing the matrimonial mounds. Thus the embankment received annually an addition to its materials, until it eventually became a towering wall.

On the day appointed for the return of the hunters, a general fast was observed by all, and fuel was gathered to supply the fires for cooking the game, and for giving light to the circle.

At the setting of the sun, the hunters returned, and were greeted with joyful acclamations. Then the feast was speedily made ready, and all ate until they were satisfied. The dance followed. Feasting and dancing were continued at intervals, until all the provisions were consumed. Then, the great chief, marched at the head of the nation around the summit of the embankment, to render its wall firmer and more compact, and afterward led the way to the entrance. There he ascended the mound of public address, and proclaimed to each band, as it left the circle, its location and territorial limits for the coming year.

CHAPTER XVI.

PRIMITIVE DEPOSITES.

WHEN we treat of primitive deposites, we mean those deposited at the time of the erection of the monument; as there are also many deposites found in mounds that have evidently been placed there within the last century, such we term recent deposites; some of those were probably made by the first pioneers of civilization, and some by Indians of modern times. We are not aware, however, that tribes of the pure Indian race ever practised, to any considerable extent, the custom of tumular deposites.

Human bones, pipes, beads, and other ornamental trinkets, common to Indian tribes of various national origin are sometimes found, not only in burial mounds, but in other embankments not originally designed for burial purposes; and it is now becoming more common than formerly, for Indians of various tribes along our frontier lines to deposite their dead in mounds, believing that white men view these with some degree of reverence.

It is worthy of remark, that in the critical examination of more than four hundred embankments by excavation and removal, I have universally found the primitive deposite, when such existed, to be placed either on or below the natural surface of the earth upon which the mound was originally erected; while recent deposites are usually found near the surface of the mound or embankment, particularly where the embankments are large.

The want of knowledge necessary for a correct discrimination between primitive and recent deposites, may frequently lead the antiquarian astray in forming correct conclusions relative to the original design of the monument.

Well-made earthen-vessels are sometimes found deposited in the same mound with other articles, which are evidently of simple and savage origin, and evincing no indications of civilization, or progress in the arts; but the finer articles are invariably found beneath.

In primitive burial-mounds, traditionally represented as such, with the exception of prophetical memorials, we have found no primitive deposites of any article whatever, while recent deposites are not uncommon; and even the decomposition of animal matter is so complete, that the smallest vestige of flesh or bone is rarely perceivable; the only trace of the deposite which remains, is seen in a thin stratum of earth of different color and texture, from that which surrounds it. Where the mound is composed of sand (which is frequently the case along the shores of rivers and lakes), those strata of decomposition are much more plainly marked, frequently presenting the forms of men varying in stature from five to seven, and sometimes eight feet in height; sometimes deposited singly, and sometimes in a circle with their heads pointing to the centre. But in recent deposites where bones are found they are usually deposited without respect to any particular order of arrangement.

In mounds traditionally represented as containing the ashes of prophets, we have on examination invariably discovered more or less mica, a deposite not found in any other order of monument, except such as are traditionally represented to have been oracular or sacrificial. The oracular mound (which is traditionally known as such, by its relative position in the group of which it forms a part), frequently contains large quantities of mica. This favors the conjecture already advanced, that mica was an article exclusively employed in religious rites. Respecting the probable use made of it by the prophets, we have already ventured a suggestion.

CHAPTER XVII.

VISIT TO THE ANCIENT METROPOLIS.

NEAR the junction with the Mississippi of a small stream called the Bad-Axe, in the state of Wisconsin, there is a complicated group of earth-works occupying a surface of nearly forty acres. (This region is more particularly described in another part of this volume.) I resolved to re-visit the place in company with my old friend De-coo-dah, for the purpose of ascertaining from him, as accurately as possible, the traditional origin and use of the earth-work. Being at this time located at the distance of two days' travel from the place, I freighted a canoe with provisions, camping equipage, &c., and set out on our journey. At evening we stopped with some Frenchmen who had commenced a small settlement on the eastern shore of the Mississippi; they had Indian wives, whom they seemed to regard almost as slaves, for they treated them harshly, beating them cruelly for trivial offences. I remonstrated with them upon the impropriety of such treatment; but they took the matter very lightly, and appeared to be much amused with what they termed my ignorance of the Indian character, arguing that physical force was the only means of securing obedience and subjection. I had already discovered that this was the only means resorted to in the Winnebago nation, with a few honorable exceptions among the aged whose habits had been formed previous to their association with white men; these scarcely ever made use of the rod, even with their children.

Notwithstanding the persevering efforts of pious missionaries to ameliorate the condition of the Winnebagoes, they are daily sinking deeper and deeper in degradation. Drunkenness, theft, and almost every species of debauchery, are on

the increase. Yet now and then we discover among them some of the nobler traits of their original character. These become less rare as we recede from the line of the frontier settlements. The more remote from the white man, the more virtuous and the more honorable is the Indian, with more of kindly feeling, less of vice. This may in part be accounted for in the fact that most of those with whom they are brought into intercourse in the white settlements, are of degraded character and lax morals, who set before them both the example of, and temptations to vice, over-reaching them in trade, defrauding them of their money, fur, and blankets. The Indian, wanting in proper discrimination, learns to look upon all white men with suspicion; and not even the missionary, however devoted to his work, can hope to exert a salutary influence among them, until by a long residence in their midst, and an undeviating course of honesty and kind treatment, he has removed their prejudices against his color and race.

Having satisfied myself respecting the motives and character of my hosts, I continued my journey with De-coo-dah toward the group of mounds I proposed to visit. We entered the Bad-Axe river at its mouth, and proceeding up its stream about a mile and a quarter, reared our tent on the north side near a cold spring of pure mountain water; we prepared our supper, passed the pipe of friendship, and retired to rest.

The next morning, we visited the metropolis. We entered the east corner of the group (see Cut), and passed through to the west corner. At the base of this mound my conductor stopped suddenly, and placing his right hand on his heart, and his left on his forehead, muttered, inaudibly, a short sentence, with his face westward. He then faced the south, and raised his hands toward Heaven; then proceeded in a southeast direction, with uplifted hands, until we arrived at a mound of similar size and form to the one we first visited, where he again stopped, as though he hesitated to go further. But in a few moments he proceeded around to the south side, and stopped again; then proceeded to the east side and stopped again; then moved slowly to the north side, and standing

erect, facing the south, with uplifted hands, he uttered a short sentence, audibly, but in a language unknown to me, "Alla Sha-lah, lu-lah; Alla Sha-lah, me-nah," which being afterward interpreted, means in the ancient Elk language, "Great Spirit, save the king; Great Spirit, save the people." He then ascended to the summit, uttered a shrill war-whoop, and, with a quick step, as though he were in pursuit of a flying enemy, proceeded in a northeast direction, until we arrived at the place of entrance. Here he unhesitatingly ascended the mound, and seating himself on the summit, leaned his head on his right hand, and, for a short time, seemed to be engaged in silent prayer; then resting upon his left hand, with his eyes inclined to the south, he continued to sit in silence some four or five minutes, when he suddenly sprang up with all the vigor of youth, and, at one bound, nearly reached the base, a distance of twelve and a half feet; then, proceeding in a northwest direction, he sung a song of mourning, until we arrived at a mound of similar size with the three we had previously visited. This, too, he ascended, and stood erect on the summit, facing the centre of the group Here he sung a song of rejoicing, and, at its conclusion, beckoned me to follow him. Then he ran at full speed to the centre of the group, and ascending a large mound, began to sing and dance; at which he continued until, quite exhausted with exercise, he fell on his face and lay motionless. When he had rested himself he arose, drew his blanket close around him, and started for our wigwam, and not a word was uttered between us until after our arrival there.

Passing his pipe to me, he thus addressed me—"Brother, I am very old, and must soon depart to the home of my fathers; I long to be with them; I have no pleasure here; I have seen the end of four nations, and, should I live much longer, I shall have to mourn the fall of a fifth; a few more moons, and the once powerful Winnebago nation will have passed away. They were once strong, they are now weak; they were sober and industrious, they are now drunken and lazy; they were wise and honest, now they are foolish and roguish; they have lost their traditions, and know nothing of their fathers; they revel in holy places, and the Great Spirit has forsaken them;

they have no pleasure in those mounds that were erected with much care and labor. The red-man now knows little about them; the white-man cares not for them. You, only, ask of me who made them, and for what were they made? As they have not been used in my time, I can tell you but little about them: I can only give the tradition that I received when young.

"The face of the earth is the red-man's book, and those mounds and embankments are some of his letters: I am but a poor scholar, but I will try to read for you as well as I can, the letters we have been viewing to day. You are aware that when the white-man reads, he begins at the edge of his book; when you read the red-man's book, begin in the centre.

"You observe in the centre of this group, a large mound with no small mound near it; this once stood in the centre of an ancient city, the home of a great king. The space between it and the smaller mounds, was once covered with wigwams. This central monument was called the king's tower, and was daily used as a place of look-out. The smaller mounds, with the exception of the four that we first visited, are national memorials; the inner circle memorializes the race of legitimate sovereigns, ancestors of the founder of this metropolis; the second circle memorializes, numerically, the great chiefs that signalized themselves during the reign of those sovereigns; and the outer circles give the number of loyal tribes under the control of the founder of the metropolis at the time of its erection, each tribe constructing its own monument. Thus you read in these letters the rise and progress of a great nation under the sovereignty of twelve kings, sustained by sixteen great war-chiefs, commanding forty-four tribes. The four residentials, or large mounds, that surround the inner circles, were occupied by dignitaries in power during the primitive occupancy of the metropolis. The north residential was occupied by the king, the south by the commanding war-chiefs, the eastern by the prince entitled to succession, and the western by the holy prophet.

"The monument first noticed on the west side, was the prophet's tower. You perceived that I did not set my foot upon it, although I am the legitimate son of a prophet. During

the primitive occupancy of that tower, no foot of man or woman, save that of a prophet, ever pressed that sod, which was set apart for prophetical service. The prophet there received and delivered oracles at the appearance of each new moon, and the four small mounds that surround it, were occupied by those in attendance to hear him. These, also, were considered holy places, and it grieves me to see them polluted by unholy footsteps.

"The second, or southern mound, was the tower of war, and was occupied only by valiant chiefs, whose feats of valor had secured for them the favor of the king, and the four small mounds about it, were occupied by younger or untried chiefs of different grades. Those mounds were dedicated, in time of war, to councils. All war-parties assembled there previous to their departure, to be addressed by their sovereign in person, and to declare their loyalty and their determination to conquer their enemies or die in battle. The king then sounded the war-shout, and taking his leave of them, retired to his tower, amid the shouts of the people.

"During those ceremonies, the great prophet was engaged on the west mound, invoking the favor of the Great Spirit. The squaws occupied the small mounds about him, to sing of the feats of valor performed by the nation in former days. The prophet, after invoking the Great Spirit in favor of the king and nation, utters the signal for attack, which is echoed by the squaws and answered by the warriors, who then take up the line of march, and go out in pursuit of the enemy.

"The king, prophets, old men, hunters, and squaws, then assemble at the eastern mound of dedication: the king, on the summit, surrounded by the prophets, the old men seat themselves around the base, and the wives of the absent warriors occupy the smaller mounds, surrounded by the hunters. When all are in order, the oldest prophet gives thanks for past victories, and receives such offerings as are presented to be sacrificed at the next new moon. The great pipe of friendship being filled by the elder prophet with the dried leaves of evergreens, was handed to the king, and kindled from the sacred-fire: he smokes first himself, then passes it to the

prophets, who, in their turn, pass it to the old men, who smoke together; the hunters continue smoking through the whole ceremony, at the close of which all unite in a song of victory, and retire to their tents.

"The north mound was called the royal council tower, and was used previous to engaging in war with any nation. The councils held there were attended only by the king, prophets, head chiefs of bands, and orators, or chief councillors. The tower was occupied by the king, seated in the centre, on the summit, surrounded by great war-councillors and prophets, the orators occupying the small mounds. The council-chiefs first addressed the sovereign relative to the grievances of the nation; the orators then speak in turn, until all have spoken. The orators and councillors then retire, and the king, in private, takes counsel with the prophets, and pronounces his decree, which is by the oldest prophet communicated to the people, from the summit of the central mound, or king's tower. During the sitting of this council, the whole city was wrapped in silence.

"All war-parties returned to the city by way of the royal council tower. Previous to entering, the commanding chief ascended the tower to announce victory or defeat. At a given signal, the prophets repaired to the tower to receive the news, then they immediately retired to the king's tower, around which the people assembled, and the eldest prophet proclaimed the tidings. In the meantime, the king repaired to the council tower, and, standing erect thereon, saluted the warriors as they entered. If prisoners had been taken, they were conducted to the king's tower, to witness the triumphal war-dance of their captors, after which they were placed under guard to await their destiny. Each succeeding new-moon one was offered in sacrifice, unless they were satisfactorily redeemed.

"If the warriors had been successful, and taken much plunder, feasts and war-dances were kept up for many days."

Here De-coo-dah paused, and sat in silent reflection; for a long time, he appeared unusually solemn. I saw that the old man was much agitated throughout this interview; tears flowed copiously down his furrowed cheeks; but after passing the

pipe of friendship, he became more composed, and very soon he very affectionately addressed me, as follows:—

"Brother, I am very old, and must soon sleep with the dead; I shall be remembered no more; I have no son to perpetuate my memory, or transmit to posterity these lingering relics of ancient tradition. The Winnebago listens to them as idle tales, the Chippewa receives them as fictions, and the youthful Sioux laughs them to scorn. Brother, you have nourished me as a declining father, shall I now adopt you as a faithful son?" I gave him my hand, he grasped it affectionately, and exclaimed, "My son! my white son!" and he added, "I have never intrusted any white-man with the traditions I have made known to you, will you receive them as truth?" When I had answered he resumed, "Receive them freely, and keep them sacred until I am gone, then tell them to the red-man, proclaim them to the white-man, and I shall sleep in peace!" He paused a few minutes, apparently absorbed in reflection, then continued—"You have treated me with kindness, without hope of reward; I have nothing to leave in return, that will awaken in your remembrance our mutual friendship, save these traditions. Since you appear to be interested in them, I shall hereafter take pleasure in making known to you whatever of them I may clearly recollect. When you return to your friends, knowing that I am no more, they will furnish a theme of conversation interesting to your children; and when you or they look upon any of those ancient monuments, you will bear in remembrance the existence of old De-coo-dah." We then again passed the pipe of friendship, struck our tent, and returned. He assumed a more cheerful countenance, and ever after familiarly addressed me as a confidential son.

The idea of total annihilation was, probably, to this old man, the most gloomy thought that had ever entered his mind, it was one from which he seemed to shrink with terror. Yet it was vain to speak to him of the consolations of Christianity. He would at once point to the Christian world, representing them as double-tongued, double-faced robbers. He challenged their right to the territory they occupy. He viewed all missionaries as impostors, and would have no dealings

with any of them. He would receive no part of the Indian annuity, but strenuously contended that it was the price of robbery.

Shortly after the interview just described, I proposed to talk with him on the subject of Christianity; he readily consented, and we had a long and free conversation, but it was not attended with any apparent result. He was fond of hearing the Scriptures read aloud by me, and used to appear much interested in the Old Testament narratives—the history of the creation, of the flood, Pharaoh's dream, the feats of Samson, &c.

GENERAL REMARKS.

This group which tradition represents to have been the ancient residence of a great warrior chief, or king, bears evident signs of having been vacated centuries ago; the growth of timber with which it is covered, being promiscuously strewed over the ground; many of the mounds presenting a broken appearance, as though they had received injury by large trees having been torn from their summits, while other trees of ancient growth now occupy their place. A casual observer might pass through and among these mounds without observing their true arrangement. The four large corner mounds, being somewhat remote from each other, when viewed from the centre appear to form a circle; but in passing direct from one to the other, it will be seen that they form a regular square; and all the small mounds, except those surrounding the corner mounds, will be found to be within the lines of that square. The centre mound, or king's tower, having no small mound near it, appears, at first view, to have an irregular location; but when the order of occupancy is understood, it will be discovered that, with a view to its easy defence, a strong and secure position had been selected for it.

A double circle of tents being formed within the group, secures protection from an assault made with arrows from without; while the memorial embankments afford points

of elevation, from which the archer would be able to send his arrows with certain aim to a greater distance than could those without. Besides those mounds are so arranged, that they form a regular breastwork for many of those engaged in defence of the tower, which, occupying a central position, the commander-in-chief would not only have a full view of the enemy, but would be able to command personally the whole force in defence of the city. I am of the opinion that the labor performed in the construction of this group was under the supervision of the artful usurper, known in the annals of tradition under the title of De-co-ta.

The king's tower, occupying the centre of the metropolis, measures thirty-five feet in base diameter, and eighteen in surface height. The four corner mounds seem to have been erected with reference to the four cardinal points, together with the four small mounds that surround them. These large corner mounds were twenty-five feet in base-diameter, and twelve feet in height; and the four small mounds surrounding each of them are thirty-six feet distant from the large mound, from centre to centre.

The oracular mound, or prophet's tower, is said to be formed of earth collected at various points, frequently conveyed many miles, gathered from places where the dead had been deposited; and at those mounds the prophets were said to hold intercourse with departed spirits at certain intervals.

After the death of De-coo-dah, my curiosity led me to examine, by excavation, this singular group; and being aided by some Frenchmen whose curiosity had led them to the spot, we cut a channel five feet wide entirely through the prophet's tower. We discovered that it was originally composed of sand, gravel, and alluvial soil, to the height of about five feet; that was placed over a thin surface deposite of mica; above this bed or stratum was another, five feet in depth, composed of mixed earth and soil of every variety known in those regions; and above this, was a third stratum of two feet in depth, composed of sand, gravel, ashes, shells, and fine particles of charcoal; a portion of this stratum resembles that which is found

on the shore of Lake Pepin, situated about one hundred miles distant, being mixed with shells, and with many pebbles that resemble cornelian, with which the margin of that lake abounds.

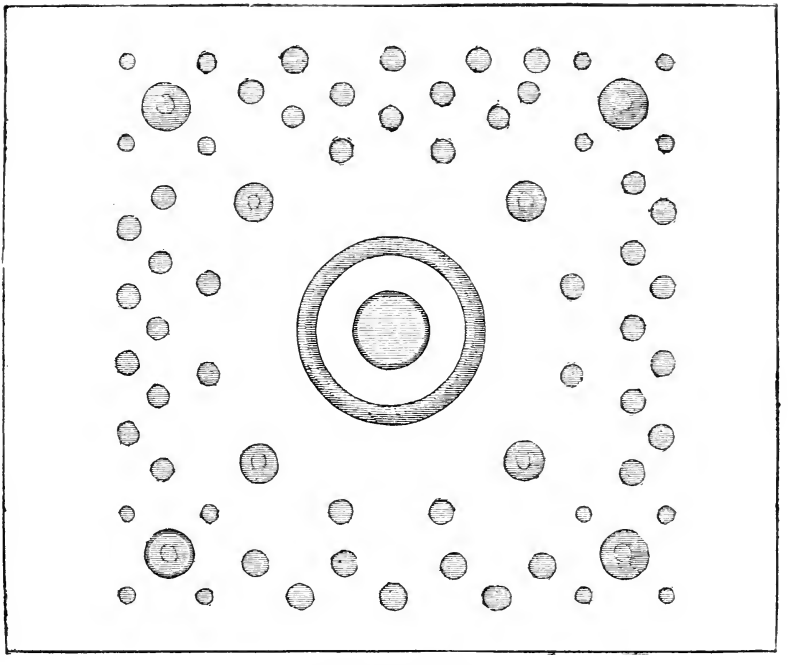
We also examined, by excavation, the council tower, the tower of war, and the tower of dedication. These were all composed of alluvial soil resembling that of the adjacent low-land, and contained no perceiveable deposite of primitive order. On further examination, I discovered that the prospective, or central mound, which is much the largest in the group, was composed wholly (with the exception of a thin alluvial surface) of a red, or what is sometimes termed a mulatto soil, unlike any that I could discover in those regions, and which must have been brought from a distance. It contained no deposite whatever. This earth resembles that thrown from pits where lead mineral is now obtained; but, after careful and critical examination, by washing, I discovered no traces of mineral in it. I did not succeed in making any further discoveries of peculiar interest in the vast group that surrounds the king's tower, except their singular order of arrangement.

Notwithstanding this entire group forms a perfect square, they are, nevertheless, so arranged as to leave a circular space in the centre, by throwing a circular line around the tower, at a distance of about twenty-five poles; and the second, third, and fourth lines, gradually increasing in size as they recede from the centre, are so arranged as to break spaces, thereby forming a regular breastwork for the defence of those within the circle. When I remarked to De-coo-dah, that I could observe but little advantage gained over an attacking enemy by the occupation of this work, he replied that an advancing army, with breasts exposed to missiles, would be unable to throw arrows with as much force and precision as could those who were elevated above them; and that while one half of those engaged in the defence of the tower, were shielded by the embankments, the enemy were entirely exposed. Thus we see that a strong military organization was

provided for in the construction of this simple, yet remarkable earth-work.

We imagined that, notwithstanding the great antiquity of this group, it yet embodied the latest improvements in military organization known to the ancient Americans of these regions; it being a consolidation of residential groups, many of which seem to have been constructed with an especial eye to their capability of defence.

Cut R.



ROYAL RESIDENCE.

CHAPTER XVIII.

THE BATTLE OF THE BAD-AXE.

HAVING provided myself with a small boat and freighted it with provisions, at Prairie du Chien, I prepared to ascend the Mississippi to Lake Pepin. But my progress was arrested by the early setting in of winter; on the 20th of October came a very heavy fall of snow, which in a few hours covered the river with a flow of slush-ice, against which we found it impossible to make head, and were under the necessity of seeking a harbor. After drifting down stream about half a mile, we moored our boat at the mouth of a small river call the Bad-axe. This stream enters the Mississippi near the last battle-ground of the brave Black-Hawk. Near its mouth, on the north bank, between the bluff and the lowland, lies an elevated plot of ground upon which stand the remains of the large group of earth-work described in the preceding chapter as the ancient metropolis of a great nation. The soil is good, but the oak-trees which grow upon the place (some of which are thirty inches in diameter), are low and stunted, with wide-spreading branches, forming a dense and gloomy shade, as if even the sun refused to lend his light to re-illumine the spot whose ancient splendor has so long departed.

On the opposite side of the stream is an extensive river-bottom, covered with a handsome growth of tall and straight timber-trees, of various kinds. Between this bottom and the bluff, lies an elevated and beautiful prairie. The bluffs on both sides are high and rugged, presenting great variety of color, with here and there a dwarfish cedar springing from some crevice, and stretching out its ever-green arms high in air.

About half a league below the junction of the Bad-axe lies the small island upon which Black-Hawk, hard pressed by

his enemies, sought a temporary respite to recruit the forces and revive the drooping spirits of his half starved army.

In accordance with a promise made to We-ru-cun-ne-gah, an old brave, I insert the account which he gave me of Black-Hawk and his last battle.

After having had some conversation with him upon religious subjects, I perceived that his eyes were fastened on the little island to which I referred, and in a few moments I saw a tear glide down his furrowed cheeks; then he suddenly fixed his eye on me, and with a look solemn, yet somewhat scornful, he exclaimed: —

"Brother, I perceive that we do not worship the same Great Spirit." "How do you see that?" I asked. Again fixing his eyes on the island, he resumed: "Indians never fight unless they are imposed on; Indians never fight for more land. *Our* Great Spirit told us, through the prophets, that we had land enough, but none to spare; and when white men come to take our land, our Great Spirit tells us to fight. *Your* Great Spirit tells you that the Indians have too much land, and that you have not land enough. Now one of these Great Spirits must lie." Here he paused, and I inquired which he thought told the lie. He replied, "The Indian's Great Spirit don't lie; but the Indians being unmindful of what the Great Spirit said, let the white man have some land; then the Great Spirit got angry with the Indians, and left them to take care of themselves.

"Black Hawk got angry too, and gathered his warriors, and went to fight. The white men were too many; they drove him back to that island; he ran from Wisconsin river; old men, warriors, squaws, and pappooses, all ran. They had no meat; they ate bark from the trees; they were worn out, and could get no further. But the white men came to kill them. Black-Hawk sent some young warriors to tell them he would not fight; the white men shot the young warriors, and then began to shoot squaws. *Then* the warriors began to fight. The squaws threw logs and brush in the river to form rafts; the old men and squaws got on the logs and brush, and started down the river; the warriors drove the

ponies into the stream, and these following the squaws, reared upon the rafts and logs, and squaws and pappooses sunk down to the bottom. Then the white men come with his fire-canoe (steamboat), to shoot Indians in the water.

"Black-Hawk and a few warriors and squaws got over the river, and hid among the rocks till dark; they ran all night; but the Winnebagoes joined the white men, and caught Black-Hawk. Then the white men took him away toward the sunrise, to show him their warriors, more than there are trees in the woods."

"And what," said I, "had the Great Spirit to do with all that?"—"Nothing," he answered; "the Great Spirit was angry with the Indians, because they did not obey him. Had the Indians always remained obedient to the voice of the Great Spirit delivered to the prophets, they would have held all the land from sunrise to sunset. But thoughts of the past overcome me," said he; "I will talk with you more another day."

CHAPTER XIX.

INDIAN FESTIVITY.*

DE-COO-DAH having remained with me several months after adopting me as his son, which was in the latter part of August, 1840, manifested a desire to visit some friends of his who lived on the upper Mississippi about forty miles northwest of the place where we then were. Before his departure, I informed him that I should slaughter some cattle I had with me, in about fifteen days, and asked him to bring some of his aged friends to partake with him of a feast. He promised to do so, provided I would permit them to slaughter one of the cattle at a mound about four miles distant. I consented to do so, and he departed, the ice then being hard and safe to travel upon.

On the evening of the fourteenth day, I discovered at a distance, on the ice, a long train of Indians advancing, preceded by twelve ponies which seemed to be well loaded. They soon, however, changed their course, and proceeded to the mound before alluded to, which was located near a large spring, on a small prairie bottom, containing about four acres entirely surrounded by tall timber (this was in Iowa, about twenty miles below the junction of Root river with the Mississippi).

Early in the morning of the next day, twelve mounted Indians, with a white pony handsomely equipped with an ornamented French saddle, appeared at my door. They presented me with De-coo-dah's large pipe of friendship, in token of their errand; then having selected an ox, they invited me to mount the white pony, and accompany them to

* Tradition.

their camp. I assented, and we started with a joyful shout from the Indians, that caused the ox to scamper off at full speed; the snow being deep, he took their trail, and kept his speed until he arrived at the camp. There he was immediately surrounded, until De-coo-dah, coming out with his rifle, brought him to the earth.

The young hunters soon stripped off his skin, and tore out his entrails; these were quickly distributed, roasted, and devoured by the women and children. In the meantime, I was conducted by De-coo-dah to a large tent, and introduced as a good white brother, to a circle of twelve grave-looking, aged men. The pipe was then passed twelve times round, and the feast began.

Two large wooden bowls, one filled with boiled beef, and the other with honey in the comb, were placed in the centre of the circle, and each one helped himself. As the beef had been cut into slices before boiling it, the useless encumbrance of knives and forks was dispensed with, and all fell to with as much apparent rapacity as the same number of hungry wolves might be supposed to exhibit over the carcase of a single lamb. We had none of their snarling, however, for universal cheerfulness pervaded the camp.

After our appetites were fully satisfied, we became more ceremonious, each one licking his fingers until the traces of the feast were all removed without the aid of water or soap.

This being the signal for the commencement of the ceremonies, the great festival pipe was filled and lighted. De-coo-dah took three draughts, and then passed it around the circle, each one taking three draughts until it had passed twelve times around; as it passed the twelfth time round, each one filled his own pipe.

The bowls being then removed, De-coo-dah seated himself in the centre of the circle and chanted songs until twelve had been sung. He then arose, and again passed the festival-pipe to the circle, and after it passed three rounds, accompanied with three songs in solemn tones, he received it again, placed it in the centre of the circle, and walked slowly to the summit of the mound, which was surrounded by a circle.

The snow having been previously removed, he stood erect and uttered a shrill whoop, at which all came running toward him, and promiscuously placed themselves in pairs about the circle. Then, De-coo-dah, facing the east, drew from his belt a white weasel-skin, and as he waved it three times around, each one uttered a shrill squeal similar to the cry of that animal. He then commenced singing and dancing; all joined in the dance, occasionally chanting a chorus at the top of their voices, which made the surrounding woods ring. After singing and dancing about half an hour, he gave a signal for retreat, and all retired to their tents. The old man then walked with slow and stately steps to his tent, to regale himself with the fumes of the pipe. In about an hour, he again ascended the mound and whooped them together, then drew from his belt a spotted fawn-skin, waving it as before, and a bleating arose which all the fawns in the forest could hardly have surpassed. They then resumed their exercise as before, and afterward again retired to renew the feast. All the former ceremonies were strictly observed in each tent, after which De-coo-dah, a third time ascended the mound and called them around him. This time he waved a young wolf-skin, and the howling and gnashing of teeth that followed, are indescribable. The singing and dancing were again repeated, and then all retired. The evening was spent in hilarity and glee. The old recounted the exploits of their youth, and the young indulged in plays and sports. I was escorted home by a joyful band of young warriors, who chanted festival songs by the way. They returned to the camp that night, and the same ceremonies were kept up for three successive days. The party then departed to their homes, and De-coo-dah, well-pleased, remained with me.

I inquired why he had selected that particular mound for the festival ceremony. He replied that it was a festival-mound, and asked me if I did not observe near it a long, sharp-pointed mound (Cut W, Fig. 3). Being answered in the affirmative, "That," said he, "is the mound of extinction.

"That feast being held in ancient order, I saw no impro-

priety in occupying that place on such an occasion. I am very old, the last relic of a great nation, and during all my intercourse with white men, I have never before received a festival treat. I concluded it merited the ancient order of celebration, and for your gratification, I selected and trained that party previously. The exercises were awkwardly performed, but were in the ancient order.

"That mound was erected by a single tribe that was governed by three chiefs, called the White-Weasel, the Spotted-Deer, and the Little-Wolf, who are all memorialized near the lake [Pepin].

"You observed that the first dance was dedicated to the White-Weasel, under the symbol of that animal's skin, the second to the memory of the Spotted-Deer, and the third to that of the Little-Wolf. One day of festivity was dedicated to each chief. The twelve rounds of the great pipe, were dedicated to the twelve tribes of the great De-co-ta, to one of which tribes this festival mound belonged. The twelve songs were to the memory of their twelve commanders-in-chief.

"The three rounds of the festival pipe, with their three songs, were sacred to the memory of the three chiefs who erected that monument.

"The squealing of the weasel, the bleating of the fawn, and the howling of the wolf, were designed to cheer the sleeping spirits of those three chiefs, if they should chance to be hovering about the mound."

Being much amused with the convivial enjoyments of those aged sons of the forest, and having become somewhat familiarized to their manner of living, I came to the conclusion to penetrate their country far into the interior, and returned to St. Louis, to furnish myself with the necessary outfit. De-coo-dah, in the meantime, paid a visit to his Chippewa friends, and others who resided in the vicinity of Lake Superior. He accompanied me to Prairie du Chien, where I furnished him with new blankets, leggings, moccasins, trinkets, &c., and he then departed, in company with some Menominee friends, by way of a ridge of high land, which runs from the Wisconsin to the vicinity of the lake. This ridge abounds with lineal

and other monuments. I proceeded to the head waters of Rock river, having been previously informed by De-coo-dah, that its banks abounded with monuments. Obtaining a small boat, or skiff, I descended that river through a fertile and populous country. I discovered many mounds and groups of mounds, some of which were much defaced by recent cultivation, but others remain entire, and are noticed in their order in this work. After I entered the Mississippi, I traced the western shore of that river, occasionally ascending its western tributaries from ten to forty miles, into the interior of Iowa, and discovered many monuments, differing much in construction and form from those I had previously found on the eastern shore.

CHAPTER XX.

GENERAL DISPERSION OF THE ELK NATION.

DE-COO-DAH, after giving me many draughts and descriptions of various groups of ancient monuments, being informed that I designed visiting my friends in the spring, no longer exhibited the hilarity that he had occasionally indulged in. He seemed to give up all hope of seeing me again, nor could I prevail with him to accompany me. He was wholly absorbed in meditation for several days, saying little on any subject.

At length he remarked, one evening, that he had been endeavoring to refresh his memory respecting the first and second dispersion of the Elk nation, believing that it would be interesting to me. "The first dispersion," said he, "I can not satisfactorily recall the traditions of, but the second being a topic of common conversation with my grandfathers, and one in which I was much interested when very young, I can recollect many things that I desire should be placed on paper." I immediately prepared for the record.

He commenced by observing that this country (meaning the immediate valley of the Mississippi), was, by his great-grandfather's grandfather, traditionally spoken of to his grandfather as having been the primitive residence of their nation, four hundred winters before the birth of his father, which took place two hundred and thirteen winters gone by. "So you perceive," said De-coo-dah, "it is more than six hundred winters since this last dispersion. At the time of this general dispersion, the primitive Elk nation, originally a branch or tribe of the ancient American, had become mingled and amalgamated with the race of the red men from the south. A portion of the original Elks, however, yet remained pure in blood, and

returned to the east, to unite with a remnant of the nation that occupied a territory bordering on the rocky hills [meaning the Allegany mountains]. This emigrating remnant had embodied themselves, at the time of the last dispersion, for the purpose of joining their brethren of the east, who had maintained the occupancy of their native homes through the war which gave rise to the first dispersion.

"The second dispersion occurred during the reign of the great De-co-ta, who was a usurper, descended from the Black Tortoise nation, which came from the south. It originated in contention for dominion in that family. My ancestors belonged to the Elk nation who came originally from the North, and once held dominion over all this country, from the Mississippi, east and north, to the great waters. I have frequently heard my great-grandsires speak of the great metropolis, and of its ancient order of occupancy by the great De-co-ta, who was said to have grown in power at that place, until he became an absolute sovereign, and pushed his conquests north and west, far beyond the original claim of the Elks.

"De-co-ta, being brave and ambitious when young, attempted to usurp power over his native nation, but being overpowered by the loyal forces of the Black-Tortoise, he was forced to seek refuge among the Elks, who had long waged a defensive war against the Tortoise. His first attempt to dethrone his sovereign, the great Black-Tortoise, having thus failed, driven from his native territory with many followers, he became an ally to the Elk nation, to aid in their war against his own race.

"Being well-acquainted with their mode of warfare, location, &c., he rendered valuable service to the Elks. He engaged their enemies at their weakest points, cutting them off band by band, and aided by two warlike sons, and two brave grandsons, he ultimately succeeded in conquering the Black-Tortoise, whose ashes were honored with a funeral pile on the bank of the St. Peter's river, to which is attached mounds of extinction. Thus ended the reign of the great Black-Tortoise.

"De-co-ta, having thus succeeded in his design to overthrow

the ruling power of his native nation, now became supreme ruler over an immense territory. So extensive was his domain, that it became necessary for him to parcel it out in petty monarchies.

"In order to secure supreme power to himself, he established one son on his right, and another on his left, below the junction of the St. Peter's with the Mississippi river, and located himself between these two rivers. Having decreed the Mississippi to be the boundary line between his two sons, they stood independent of each other in dominion; but a large territory south of them having become depopulated by the ravages of war, the red men from the south began to occupy it. They not being subject to the government of De-co-ta, he conceived the idea of locating two grandsons south of the territory of his sons, dividing their dominion by the same line, and making them independent of each other, but subject to the control of his two sons.

"But in De-co-ta's old age, having a great-grandson (also called De-co-ta), on whom he designed to bestow supreme power, he located him still further south, on a rock in the middle of the Mississippi, (now called Rock island), giving him independent dominion on both sides of the river, to the junction of the Missouri. He being a wise ruler and brave warrior, was looked upon by his northern allies as interposing an impenetrable barrier to the intrusions of their southern neighbors, and thus they enjoyed uninterrupted peace for a long time.

"But the young De-co-ta, inheriting the ambition of his great-grandfather, ultimately determined to bring into absolute subjection his northern allies. He called to his aid, two mighty prophets from the south, and through their influence, was enabled, without the shedding of blood, to bring to his standard an imposing army. This done, he sent a deputation of chiefs to the two grandsons to secure, if possible, their aid and influence in his undertaking, without any unnatural effusion of blood, with the promise to them of independent kingdoms. The grandsons being brave and loyal, but unambitious, asked for the lapse of two moons to consult and consider the matter, which was granted them.

"In the meantime they repaired to their fathers, to inform them of the conspiracy that was meditated against them, and in company with them, visited the great De-co-ta. But De-co-ta, placing implicit confidence in his great-grandson, refused to hear them, and charged them with being engaged in a mutinous league against the young De-co-ta. The latter, being informed of these movements, and having his arrangements all made, saw that there was no time to be lost. The four kings, who had been unjustly accused, immediately held a private council, and came to the conclusion that De-co-ta the Great must be killed, for the general safety and good of the nations. They cast lots for his executioner; the lot fell to the Little-Otter, the younger grandson. He repaired to the royal residence, and at midnight, when De-co-ta the great was asleep, with one blow of his axe, he severed his head from his body, and the murderer, with his associates, immediately fled. At the dawn of day the deed was discovered, and with the rising sun, the news went forth throughout the nation, and all assembled to rear the funeral pile. General anarchy ensued, but De-co-ta the great having many old and well-tried chiefs, they agreed to divide the power among themselves, and thus were organized many independent tribes.

"In the meantime, the four kings gathered together their warriors, each commanding in person his own forces, and went forth in union to meet the young De-co-ta. They found him on an island, in which was a large lake, where his canoes were safely harbored, waiting to receive them.

"The four kings were permitted to land unmolested; and, in the meantime, De-co-ta formed his line for battle in the middle of the lake, out of reach of their arrows, and having decoyed them down to the lake-shore, he moved forward and gave them battle from his canoes. Having his forces concentrated and well-arranged, he made great havoc at each onslaught. The four kings then began to surround the lake, that they might intercept his retreat, intending to hold him in the centre until they could man a portion of their canoes, and give him battle by land and water. But De-co-ta, having previously foreseen such an attempt, had secreted in the willows,

on the island, a sufficient number of men to man many of their canoes, and move them around into the lake, and thereby cut off their retreat; which charge had been faithfully performed during the first onslaught; and by the time the four kings had despatched forces for this service, a large number of their canoes were seen entering the lake in possession of the enemy, while many others were seen upon the opposite shore of the narrowest channel of the river.

"This movement so terrified the army of the four kings, that they immediately commenced a retreat in great confusion. The narrow channel being occupied by the enemy, they were forced to swim the broad channel. De-co-ta, perceiving their consternation, vigorously pursued them, and slaughtered many in the water. But the four kings, having yet much the advantage in numbers, rallied on the shore, in a large prairie, and again gave battle. The strife was fierce and the carnage great. The Little-Dog personally engaged the young De-co-ta, and fought valiantly, but was finally slain. They continued the fight until, at last, De-co-ta was driven back to the island and lake with the loss of many men, but in possession of much plunder.

"He subsequently returned to his kingdom, and contented himself with dominion from the junction of the Wisconsin south to the Missouri, waging, however, a continual border war.

"The three surviving kings, having lost many men and canoes, and a large portion of their baggage, after burying their dead, returned, by land and water, taking with them the body of the Little-Dog. On their return to their usual places of dominion, a funeral pile was erected over the body of the Little-Dog, and his command united with the immediate subjects of De-co-ta the great; and after dividing themselves into families and bands of families, they chose their leaders, and each band governed itself. These two commands, equaling the concentrated forces of the three kings, the Red-Deer, the Black-Wolf, and the Little-Otter, were permitted to enjoy their favorite form of government; and the three kings being located between them and the mutinous De-co-ta, they lived at peace, and prospered for a long time.

"The young De-co-ta, having an extensive border, was frequently harassed by his southern neighbors, and was unable to cope with the united forces of the three kings; but he waged an occasional border-war with the Little-Otter. But, in process of time, the Little-Otter died, and was conveyed by his subjects to the funeral-pile of his fathers, and deposited there, and his subjects also adopted the government by chiefs.

"Shortly after the death of the Little-Otter, a national quarrel took place between the Red-Deer and the Black-Wolf, relative to the occupancy of the territory vacated by the voluntary removal of the subjects of the Little-Otter, and they waged war with each other until the Black-Wolf fell in battle, near the spot where his father, the Little-Dog, had fallen by the arm of De-co-ta. The Black-Wolf was conveyed to the funeral-pile of his fathers, and his subjects adopted the government by bands. The Red-Deer being very old, called for a union of all the bands, to go out against De-co-ta, to avenge the death of De-co-ta the Great; but the bands, many in number, were scattered over an immense territory, and could not be brought together. De-co-ta, being informed of the proposition made by the Red-Deer to the scattered tribes, was much enraged, and sought revenge in single combat. He challenged the Red-Deer; they met, fought, and the Red-Deer fell, and he, too, was conveyed to the ancestral mound.

"Shortly after De-co-ta himself died of wounds inflicted by the Red-Deer, leaving no male issue. He was deposited with his fathers, and his command was ruled by chiefs, aided by prophets. Thus ended the reign of the sovereign De-co-tas, and thus began the rule of prophets. The subjects of De-co-ta divided into independent bands, sustained their nationality for a long time, retaining many of their ancient customs and ceremonies.

"The Little-Otter, being the younger of the grandsons of De-co-ta the Great, and his executioner, was esteemed by his nation a brave warrior. Occupying the southeast frontier of the territory of the four kings, he was frequently harassed by the wandering war-parties of the young De-co-ta, for the possession of a small portion of territory that lay east of the Wis-

consin river, near the junction of Blue river, which was the place of his birth and home of his childhood. He sustained the occupancy of it, however, until death. [This territory embraces what is now called the English Prairie, upon which stands the village of Muscoda.]

"After his death and removal to the funeral-pile of his fathers, his nation, in commemoration of his fidelity and bravery, erected, on the spot where he was born, a monumental representation of the body of an otter, which still retains its original form.

"The descendants of the Little-Otter were probably the last in the great valley of the Mississippi to relinquish the ancient form of hieroglyphical record. After his death, his kingdom being divided between two chiefs only, its power and resources were not greatly impaired; those two chiefs, the Black-Bear and the Big-Buffalo, being highly honored and esteemed, lived at peace with each other for a long time; and their people not being divided into small bands, continued to erect memorial, matrimonial, and title-mounds, so long as they remained united.

"It was not until after this change in their form of government had taken place, that festival mounds were erected by single bands. The bands being generally small in comparison with the nations to which they had formerly belonged, the erection of mounds became more difficult in consequence of the increased amount of labor required to be performed by each individual. Changes in form of government necessarily lead to changes of manners and customs. Being no longer able to meet in great national festivals, they adopted the custom of holding feasts by bands; and the ceremonies requisite for the preservation of order in large bodies being less essential in small assemblages, were neglected and forgotten; and it was not until after the observation of these ceremonies had become obsolete, that band again began to unite with band in festival celebrations.

"Having lost sight of ancient order, those more modern union celebrations frequently engendered strife, and sometimes gave rise to murders that called for revenge. Thus the

seeds of war were again sown. In the resuscitation of ancient festivals, the relics of old traditions were again consulted, and title-mounds began again to be erected in commemoration of great warriors. The long cessation of national hostilities led to the increase of the population of the forest, and it again became necessary to form national compacts for preserving order.

"In process of time, a personal quarrel took place between the Black-Bear and the Big-Buffalo, which was finally decided by personal conflict, that terminated in the fall of both. That event is memorialized west of Lake Pepin. This conflict, however, did not result in the further dispersion of those bands, for the ruling power was then confided to the Bald-Eagle and Little-Bear, the immediate descendants of the Black-Bear and Big-Buffalo, and they lived in peace with each other. The Bald-Eagle being pacifically disposed, his people prospered and became powerful. But the Little-Bear, who was more quarrelsome, frequently engaged in war with his neighbors, until he was at last slain by the White-Weasel, and his tribe united with the Bald-Eagle, as memorialized on the highlands of the Kickapoo. [Cut W, Fig. 4.] The Bald-Eagle was succeeded by lineal succession of Eagles through six generations, monumentally recorded on the highlands of the Kickapoo and Wisconsin.

"The sixth Eagle, however, was slain by the Big-Weasel, who succeeded him, and divided the command with the Red-Lion, his twin brother; they ruled in harmony until they became old. But, in process of time, a quarrel arose between them about the exclusive occupancy of territory, that did not result in the shedding of much blood for many moons; in testimony whereof, there yet remain many small treaty-mounds within the territory occupied by them. The Wisconsin river, by mutual consent, was their original division line, and the lowlands of that stream present more treaty-mounds than any other stream in those regions. (Cut I, Fig. 3.)

"They at length resolved to settle the matter in a pitched battle between their whole forces, and assembled on the

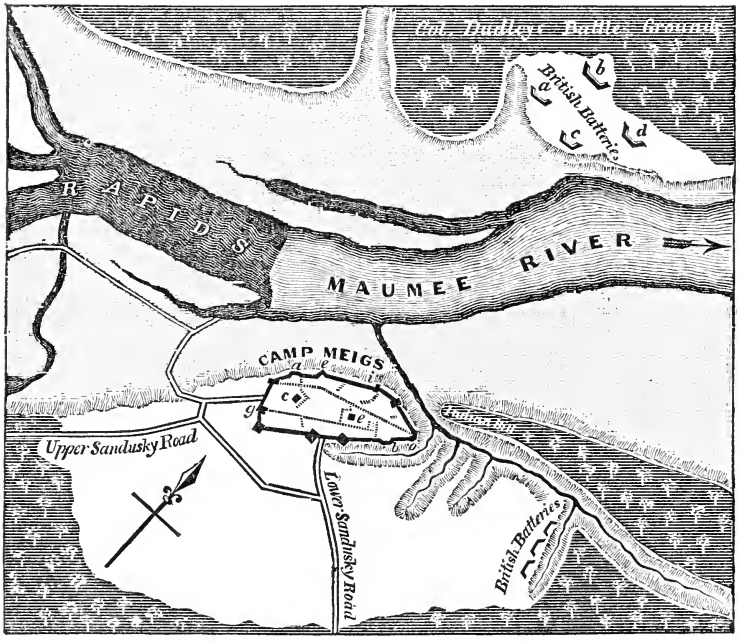
banks of the Wisconsin, near the junction of Blue river, each heading, in person, his own army. The conflict began, and being nearly equal in number, the strife was desperate and the carnage great, as is apparent from the size of the battle-burial-mounds that accompany their memorial monuments. Both chiefs having fallen in personal conflict, both armies withdrew, and entered into a treaty that enabled them to bury and memorialize their dead. They then dispersed in small bands to join one or another of the scattered tribes of their forefathers.

"After this final dispersion of the northern tribes, monumental commemorations ceased. The mound being the hieroglyphical sign through which the traditions were taught, and the knowledge of past events preserved, gradually losing its importance, came eventually to be looked upon with cold indifference. And thus the great fountain of tradition being dried up, it is by no means matter of wonder that its streams have ceased to flow. The great valley of the Mississippi having buried its last sovereign monarch in the person of the young De-co-ta, its inhabitants dispersing over an immense territory abounding in fish, flesh, and fur, were enabled to feed and clothe themselves, enjoying peace for many ages. Until the pale-faced men of the ocean visited their borders, breaking up their soil and laying low the forest, thereby destroying their hunting-grounds, they never having known the want of territory or the scarcity of game, incautiously permitted the stranger to remain until he became strong and powerful. Then, with his iron bow and leaden arrow he began to deal death to all that opposed his progress west; and having great advantage by the use of firearms, he soon gained possession of all the land bordering on the great waters of the east. The red man reluctantly gave way from river to river, from valley to valley, and from mountain to mountain, until at last he was driven across the great hills which had, for ages, been the dividing line of nations. There the red man of the south was compelled to mingle with a people differing in language, manners, and customs, who made him serve them as a breast-work against the pale-faced intruder, until all the

red men east and south of the great hills became nationally extinct.

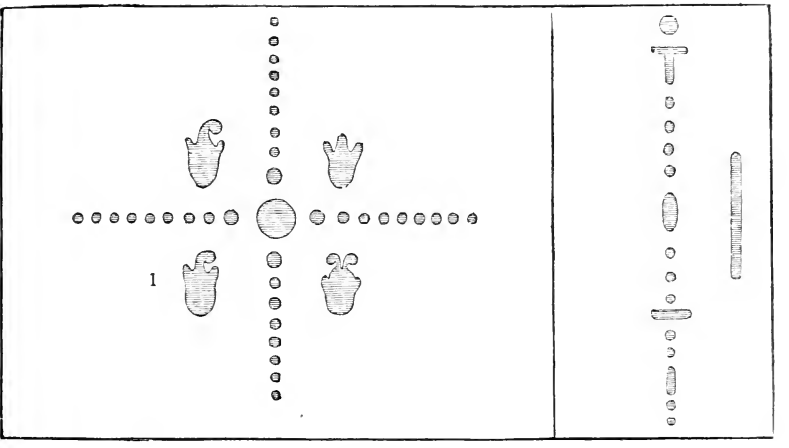
"These are some of the traditions of my fathers, as I received them when young—the history of days unknown to De-coo-dah."

FORT MEIGS AND ITS ENVIRONS.



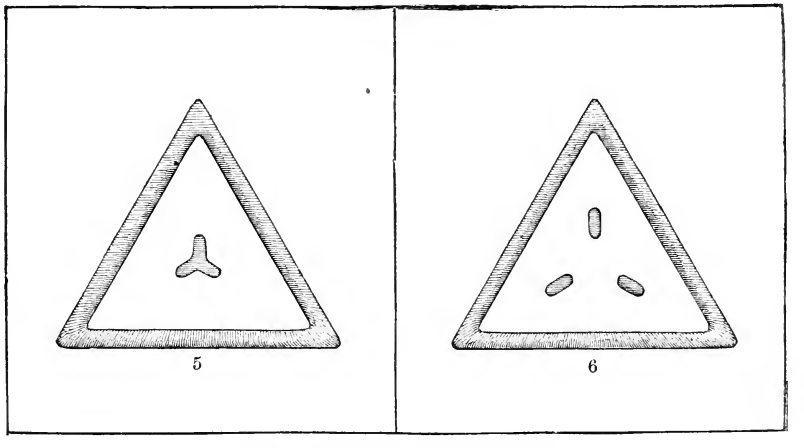
Explanation of Engraving.—*a*, grand battery; *b*, mortar battery; *e*, *i*, *o*, mortar batteries; *g*, battery commanded by Col. Gaines; *c*, magazines; black squares, or heavy lines, block-houses; dotted lines, walls of earth raised as a protection against the fire from British batteries.

Cut F.



NATIONAL EAGLES.

Cut M.



TRIANGULAR WORK OF WISCONSIN.

CHAPTER XXI.

TREATY MEMORIALS.

ON the lowland adjacent to the Wisconsin river about twelve miles above its junction with the Mississippi, is a group of seven long, narrow, flat embankments, with six small round mounds, not very near each other, and with no apparent systematic arrangement. When I had shown a drawing which I had made of this group to De-coo-dah, he informed me that it was composed of treaty memorial-mounds, exhibiting the usual features of works of that class found throughout the valley of the Mississippi, but occurring rarely south or east of the Ohio.

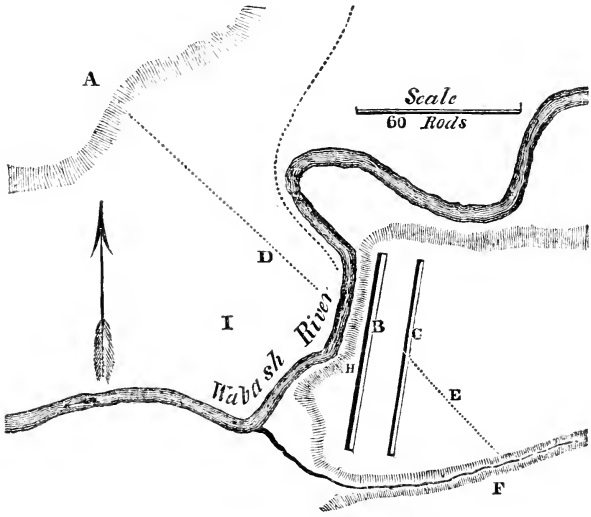
They are sometimes seen in groups, but more frequently single and isolated, unless when appended to residential groups; there they are laid in regular lines, some with, and others without, matrimonial mounds between them. The marriage memorial mounds which sometimes accompany them, often appear to have been thrown up without regard to order or arrangement, wherever fancy or conscience dictated.

Treaty memorial marriage mounds differ from other matrimonial mounds, being low and flat upon the top, with a circle at the base which is slightly sunk below the surface; this circle having been formed by the removal of the earth around the base, out of which the mound was constructed. All other matrimonial mounds were formed of earth brought from a distance.

Treaty mounds were formed in a similar manner, and have a slightly depressed or undulating surface around them. The ends are oblique or levelled, forming, with the sides, acute angles or points diagonally opposite to each other. They

were never constructed in north and south, or east and west lines, but always deflect, at a greater or less angle, from the cardinal points. They are found scattered through the country, at various places where treaties were entered into, or ratified; and frequently contain deposites of blue and white arrow-heads, &c.

PLAN OF ST. CLAIR'S BATTLE-FIELD.



EXPLANATION.—A, encampment of the militia; B, C, encampment of main army; D, retreat of the militia; E, trace of the retreating army: F, the grave of Genl. Butler, and others; H, the site of Fort Recovery, built by Gen. Wayne, I, brass cannon disinterred in 1830.

CHAPTER XXII.

UNFINISHED EARTH-WORKS ON STRADDLE CREEK, ILLINOIS.

THERE is, at the junction of Straddle creek with Plumb river, four miles west of Mount Carroll (Carroll Co., Ill.), a group of mounds some of which are apparently complete, but many others are in an unfinished state.

De-coo-dah represents these works to have been constructed by a people who were accustomed to burn their dead. The rings or circular mounds, shown in the Cut,* are from twelve to twenty-five feet in diameter, and about two feet in height. The earth appears to have been thrown from within, forming the ring and leaving the interior in the form of a basin.

Each family formed a circle that was held sacred as a family burial-place, or funeral mound; and when one of the family died, the body was conveyed to this place, and fuel being prepared, was placed in the basin and there burned. After the body was entirely consumed, a thin covering of earth was spread over the ashes. The next death called for similar ceremonies, and so on, until the enclosure was filled. Then the ring was raised about two feet, and thus prepared for further use; and this process was repeated as often as became necessary, the diameter of the circle being gradually diminished at the erection of each addition to the ring, giving it, finally, a conical form. Some of the rings shown in the Cut, are full, and present a flat surface. There are also two battle-burial mounds attached to this group; I sunk a shaft in one, and was fully satisfied of the correctness of the traditional history, from the fact that after sinking about ten inches, I struck a bed of earth and ashes mingled with particles of charcoal, extending to the bottom of the shaft which I sunk some twenty inches below the surrounding surface.

* See page 59.

This mound was constructed in the form of a tortoise without head, tail, or feet, and I presume it to contain the ashes of a portion of that nation. I examined the other mound of the same class, and found it to be composed of the same materials, and so of several others which I examined.

In the vicinity of this group, and about forty poles south of it, there is another completed group, where tumular-burial was practised without fire. The traces of bodies in decomposition are evident.

Doctors A. and J. L. Hosteller sunk shafts in two of those mounds, in one of which they found the jaw-bone, with the teeth of a human being apparently of gigantic proportions; they still retain it in their drug-store at Mount Carroll. I presume, however, that this was a relic of some recent deposite, as there were also other bones in a better state of preservation in the same mound. The other mound adjacent to it was found upon examination to contain nothing more than the usual strata of decomposed matter. After a thorough examination of the group, I was satisfied that there had either been a change at some past era in the common mode of burial, or that this region was inhabited by an immense population, at different eras, who practised tumular burial in different ways. The traditions of De-coo-dah sanction the latter conclusion; and it is further corroborated by the fact that, west of the Mississippi, as far as our researches have extended, we have found in all burial-mounds examined, the traces of fire in a deposite of charcoal and ashes; while on the east side of that river, from the junction of the Missouri to the falls of St. Anthony, we have only found an occasional isolated mound of that description, with the single exception of the group on Plumb river.

From these facts, in connection with the traditions of De-coo-dah respecting the ancient inhabitants of those regions, as of various languages, customs, and color, we are led to the conclusion that at least two distinct races of men have occupied this territory at different eras, and that both became nationally extinct anterior to the occupation of the present Indian race. And we presume the era is not far distant when

time will add to the catalogue of extinct races, that of the North American red man. Not three centuries have passed since he ranged the forest of the east, roamed over the prairies of the west, basked in the sunshine of the genial south, and visited at pleasure the regions of the far north, undisputed master of all, and with none to make him afraid. But the white man, greedy of territorial extension has, by gradual advances driven the Indian farther and farther west; war, disease, and famine, have rapidly diminished his numbers; the vices which civilization brings, have done their work in the degradation of the Indian character, and the extinction of all its nobler traits; game has become less abundant, and already the forest, the river, and the prairie, refuse to supply the means of a comfortable subsistence; the miserable remnant of a great people must fly to wilder and more remote regions, or continue to drag out a wretched existence upon the scanty pittance dispensed by their conquerors. A few more years, and the red man, like the mound-builders, will have passed away.

Such were frequently the reflections of De-coo-dah. He was aware of the condition, and mourned the doom of the Indian race; but would occasionally take comfort in the exercise of a faith that the Great Spirit, or God of his fathers, would at some future day pour out his wrath in retributive vengeance, to the total extermination of the white man.

Let us now examine more particularly the evidences of a plurality of nations anterior to the occupation of North America by the modern Indian race. We suppose the Mississippi to have been the point at which those different nations came in contact with each other, from the fact that at that point a marked difference appears in the general form of their tumular monuments, and, moreover, the amalgamation or mixture of forms in the construction of those mounds or embankments exists to a greater extent along this river, than in any other region. This circumstance probably originated by the chances of war, in conquest; as these border nations would necessarily, from time to time, advance over one another's borders in alternate acquisitions of territory,

and during their intervals of occupancy, each would erect monuments according to their own taste and design. The fact that both nations were in the habit of rearing tumular monuments seems to militate with the belief that either was nationally connected with the North American Indians, as the latter have never been in the habit of erecting tumuli at any era known to history or tradition. That those nations, differing in customs, came first in collision with each other at or near the junction of the Missouri with the Mississippi, is evident from the fact that as we go south from that point, the tumuli gradually partake of the pyramidal form, resembling those found in Mexico, South America, &c., and representing in miniature, the tumuli of Africa.

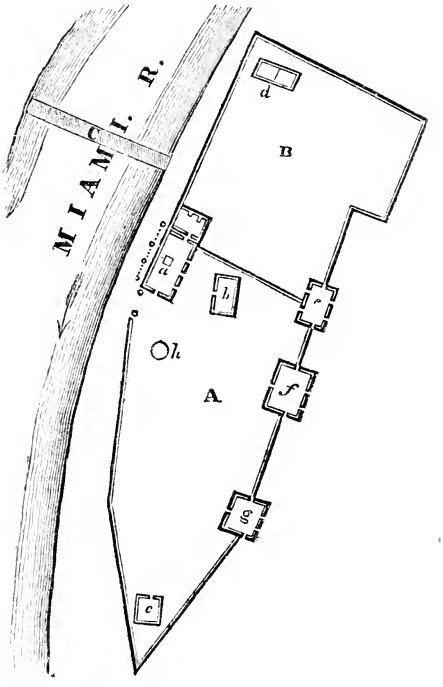
On the contrary, as we advance north and east, the pyramidal form gradually sinks to the low conical, or flat mound, presenting many circles, squares, and triangular groups and embankments, resembling those found in the north of Europe.

These facts seem to carry with them the rational probability of the former presence of nations which derived their origin from two continents. And if I may be permitted to indulge in speculation sustained by lingering traditions, I come to the conclusion that these two great national powers waged war with each other for many ages (as the immense tumular monuments erected by each seem to indicate), until both became greatly reduced in numbers and strength. Thus enfeebled they fell an easy prey to the wandering hordes (probably of Asiatic origin), who assailed them from the south, were wholly subjugated, and lost their national existence by amalgamation with the race of their conquerors.

These two powers thus united, would find but little difficulty in overcoming the tribes of the north (probably of European descent), who are traditionally represented to have been engaged for more than a century in one continual scene of internal war; and after the cessation of hostilities, international-amalgamation would give rise to numerous nations, with their peculiar manners, customs, and language. The wandering habits of the conquerors being adopted by their tributaries, they became dispersed and scattered until the lapse of a few

centuries rendered them forgetful of their ancient monuments; and as those monuments were the only memorials of the past, and the visible record of many of their traditions, with them the more ancient nations in this triune amalgamation buried for ever much of the history of the two great races which had gone before them.

FORT HAMILTON, OHIO.



Fort Hamilton was erected by Genl. St. Clair, in September, 1791.—Explanation, A, the old fort built by St. Clair; B, subsequent addition; *a*, officers' quarters; *b*, mess-room; *c*, magazine; *d*, work-shop, *e*, *f*, *g*, block-houses; C, the present bridge that spans the Miami.

CHAPTER XXIII.

BATTLE BURIAL-MOUNDS, &C., NEAR PRAIRIE DU CHIEN. PAINTED ROCKS.

THAT the ancient Americans were very numerous, there can be no doubt. Their battle burial-mounds show that great numbers must often have been engaged in conflict, in the meeting of hostile armies. Near Prairie du Chien there are not less than nineteen monuments of this description. One of these now bears upon its summit a large and splendid mansion, erected by H. H. Dousman, a gentleman well known in that region, who had accumulated a large fortune in the fur trade. The location is a beautiful one, when considered without reference to its association, as the once-hallowed soil of a funeral mound. During the excavation for the cellar of this building, I frequently visited the place, in the hope of discovering some relic of primitive deposite; but we found nothing, except the presence of a large quantity of decomposed matter, resembling a mixture of lime and ashes, with no appearance of charcoal, or other traces of fire. This stratum was, at the centre, about five feet in depth; and after the excavation was completed, it presented a plainly-marked line entirely around the cellar, of about ten inches in width. The laborers informed me that they had taken out about four hundred cart-loads of this earth.

The embankment is sufficiently extensive to form a handsome oval yard entirely around the building.

It was near this place I presume that the traditional battle between De-co-ta the Younger, and the united kingdoms was fought; and it was near here that the White-Deer fell, and yet stands memorialized in a tumular monument representing the body of that animal.

Opposite this prairie, in the Mississippi, is a large island, with a lake, which answers the traditional history of that battle, as given by De-coo-dah.

One of the most singular tumular representations in this part of the country, is that of four eagles, located at the intersection of four lineal ranges of mounds, on the head waters of Bad-Axe river, and about seventy-five miles northeast of Prairie du Chien. (See Cut F, Fig. 1.)

The eagle in the north being represented as headless, shows the decapitation of that sovereign; and one in the south having two heads, records his sovereignty over two nations. The other two, represented as in natural life, appear to have maintained their dominion over their people during their respective lives.

There are many representatives of birds and animals to be seen in this region of country, not only of the tumular class, but also in painting, on the face of the river bluffs. At the junction of Paint creek, on the west shore of the Mississippi, about nine miles north of Prairie du Chien, is a large rock upon which many singular paintings have been executed, in colors which seem to be proof against the action of frost or rain; and similar paintings occur, at intervals, along the western shore, for several hundred miles north. About thirty miles from this rock (commonly known as the Painted Rock), north, there is another called the "Paint Rock."

This presents a pyramidal form, standing about five feet above the surface of the earth, gradually tapering from the ground upward; it is literally covered with painted niches, and small figures of various kinds. Many of the Indians retain a superstitious reverence for it, and never pass near it without leaving tobacco, or some small trinket, as an offering. The arrangement of the paintings indicates some knowledge of the art, and the rock has a smooth surface, without the mark of any tool being apparent. Its primitive use is unknown to the traditions of De-coo-dah, and remains matter of conjecture. In conversation with an aged Frenchman, who had been in the habit of occasionally passing by this sacred rock for forty years, he remarked that there had been no addi-

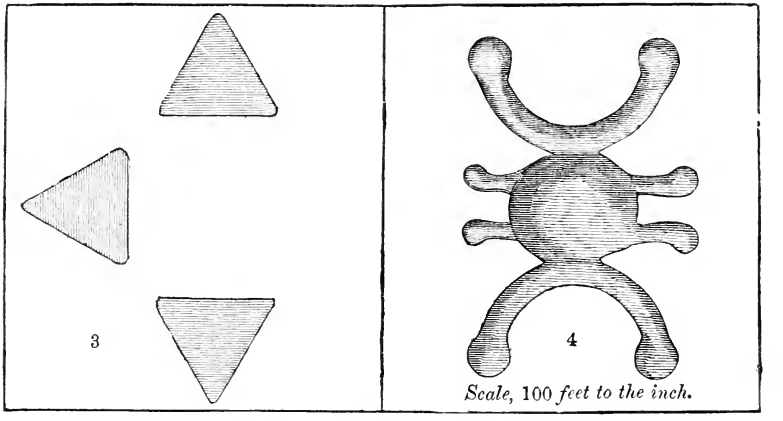
tional painting on it since his knowledge of it, and that the colors were yet as bright as when he first beheld it.

In imitation of those paintings, the Indians of the present day occasionally indulge their taste for painting, and their paintings may frequently be seen on the bluff-rocks of the St. Peter's and Blue Earth rivers. They, however, are easily distinguishable from those of the ancient American; the figures are accurately drawn, but the colors are much inferior in durability and brilliancy. My attention was arrested in view of a group of paintings on a bluff rock of the St. Peter's, that I learned had been recently executed. I sought the artist, and found him near the junction of the Blue Earth river. He was an aged man, and he informed me that he had recently finished the last memorial of his art; but after furnishing him with oil, paints, and brushes, I prevailed on him to execute for me a few drawings on canvass. He was known by the name of We-ru-cun-ne-gah.

He appeared to be endowed with a lively imagination, was passionately fond of female society, and had six wives. In conversation on the subject of a plurality of wives, he contended that no woman could be found possessing all the graces which properly belong to the female character—to wit: love, duty, innocence, sincerity, wisdom, and devotion, or religion—and that man was entitled to the enjoyment of all these. He admitted that more than one of these graces might exist in one woman, and that no female was destitute of them all. He believed that there were men incapable of appreciating *any* of these graces, and consequently not entitled to social intercourse with the other sex.

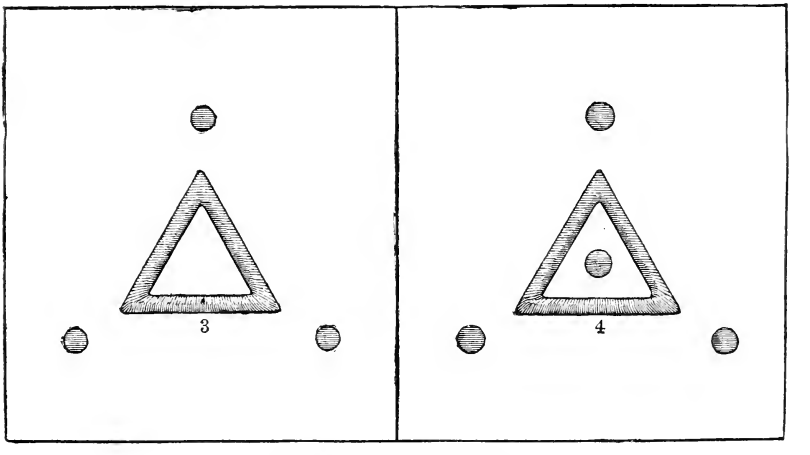
He had three tents, or wigwams, in which he kept his wives by pairs; love and duty, sincerity and innocence, wisdom and devotion, occupying tents together. He divided his time among them, and had twenty-four children, and many grandchildren. They all appeared to dwell in harmony, and lived plentifully. He had, also, a small lodge or tent, made of well-dressed elk-skin, in which he kept his paints and paintings. The interior of this lodge was literally covered with paintings, representing men, birds, and beasts; one circle of the lodge,

Cut P.



SPIDER AND TRIANGULAR CEMETERY.

Cut L.

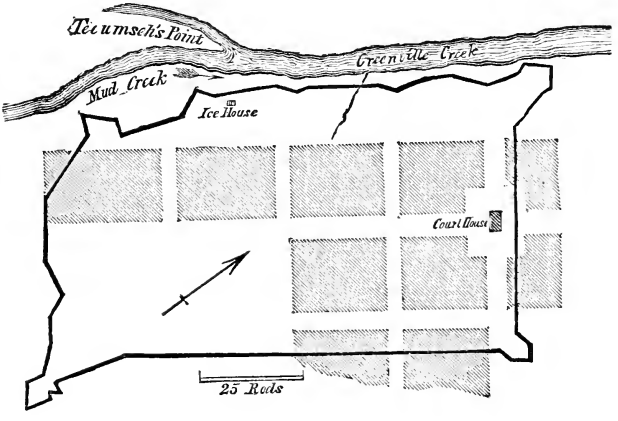


UNFINISHED CEMETERIES.

however, was set apart for the works of inanimate nature. The sun, moon, and stars, with a well-shaded rainbow, in brilliant colors, enclosed by a circle of deep green, occupied about one third of the space within the lodge, forming a rude but interesting dome.

I passed about one month with We-ru-cun-ne-gah at this lodge, in which time he painted nine pictures for me on canvass. He was a native of the Rocky mountains bordering on the head-waters of the Mississippi, and he gave me descriptions of many groups of mounds that he had often seen when young; but he retained no traditions of their primitive use or origin.

FORT GREENVILLE, OHIO.



The above is a plan of Fort Greenville. Traces of the embankment indicated by the black line; blocks in fine lines indicate the squares of the town.

CHAPTER XXIV.

THIRD TOUR OF EXPLORATION.

HAVING devoted about two years, accompanied by De-coo-dah and others, to the superficial survey of tumular representations, and being much interested in their traditional history, I resolved, in the spring of 1842, to test more thoroughly their probable authenticity by a more extensive survey of the lineal ranges. Having promised to meet my aged friend and adopted father, De-coo-dah, at Lake Pepin, by the first or second boat after the opening of navigation, I secured passage on the steamer Otter, Capt. Harris, of Galena, bound from St. Louis to St. Peter's, and proceeded directly to the lake.

On my arrival, I was informed that De-coo-dah had not been seen since my departure in the fall, and that in consequence of his failure to return at a given time, he was supposed to be dead; for his most aged friends were unable to call to mind a single instance of his having failed to perform a contract or fulfil a promise, and he had promised to return and preside at a feast, to be held in the ancient order, at the funeral-pile of the Spotted-Deer, in commemoration of the great festival treat of white men, celebrated at the festival circle of the Wolf, Deer, and Weasel, the preceeding winter. He had given the order of arrangement for this feast, previous to his departure; which consisted in procuring twelve deer, to be roasted whole, in honorable commemoration of the twelve De-co-tas; the feast to continue three successive days, in honor of the three chiefs last memorialized; four deer to be consumed on each day; the feast to close with a bountiful repast of honey, sacred to the memory of the white man who furnished the ox for the ancient feast at the tribal circle.

The mention of these circumstances, in connection with what De-coo dah had told me, previous to our separation, of a great feast which he had in contemplation, where my company would afford him much pleasure, very much increased my fears for his welfare, and I resolved to ascertain the truth. I immediately purchased a canoe, and returned to Mount Trumbull, to the residence of my Kentucky friend, to consult him as to the best course of action in relation to the matter. He informed me that Dandy Jack, a rambling Menominee sportsman, was in the vicinity, and he, being a relative of the family with which De-coo-dah went away, when we last separated, would be most likely to procure whatever information that tribe possessed as to the whereabouts or probable fate of De-coo dah. My friend immediately despatched a messenger to seek Jack, and inform him that I desired an interview with him. Early next morning, Jack, accompanied by three Menominees and six Winnebagoes, came in. We learned from him that a rumor was current among the Menominees, that De-coo-dah was dead; but he was not aware that any one had any positive information about the matter. Jack, however, very kindly offered to aid me in procuring certain information; said that he knew De-coo-dah's point of destination, and had some knowledge of the family which he was to visit. We then held a council relative to the matter, and concluded that it would be most satisfactory to all to appoint a delegation to go and seek De-coo-dah, although it was the prevailing opinion in the council that he was dead. I immediately volunteered my services, and was soon joined by seven others. I then informed them that I contemplated an examination of the mounds, going and returning; in consequence of which I should travel slowly; and that I designed to compensate those that accompanied me, and should prefer as small a party as would be most comfortable. I was requested to make a selection of companions in accordance with my own wishes. I inquired who had the best knowledge of the country through which we must pass, to which a half-dozen voices responded, "Poket."

Poket, being an elderly Winnebago, and having two squaws

that were hale and nimble-footed, with a sprightly daughter (to whom Dandy Jack was making matrimonial overtures), I decided on taking the whole family, and anticipated a pleasant party. The selection was cordially approved of, and the council adjourned.

Having deposited my stores at Prairie du Chien, I proceeded to that place, and furnished each of my companions with an additional red blanket, obtained a good rifle and fowling-piece, with a full supply of ammunition and other small stores, and started for Lake Superior. We ascended the Wisconsin to the junction of the Kickapoo, and thence ascended that river about seventy miles. Here we landed, finding some Winnebago lodges, with the occupants of which we left our canoe, to be returned to Prairie du Chien, intending ourselves to return by another route. Thence we visited the monumental eagles (previously described), at a point on the highland of the Kickapoo, which I have mentioned as the terminus of four ranges of lineal mounds, diverging thence to opposite and remote points (as seen in Cut F). We traced the north range to the vicinity of the Chippewa river, where we discovered an arrangement of earth-work differing in form from any we had previously seen; these were triangular enclosures, of various dimensions, some of which enclosed interior structures similar in form, but of various arrangement. (Cut M). We also found several triangular works, thrown up in solid mass (Cut P, fig. 3), but made no excavations. We then proceeded in a course a little east of north, with the design of approaching the western shore of Lake Superior, and passed but few mounds of any description, until we came within about thirty miles of that lake; there we occasionally discovered an isolated truncated work, generally of small dimensions. When we approached the immediate vicinity of the lake, where the friends of De-coo-dah resided, we soon learned that he was dead, and was deposited in a mound about eighteen or twenty miles west of the lake.

Obtaining a guide, we proceeded to his grave, which we found located on a prominent elevation. I procured from a neighboring brook a flat stone, and on it rudely cut his

name, with the initials of my own, and placed it at his head.

After learning the particulars of the death of my old friend and adopted father, we retraced our trail to the head-waters or upper tributaries of the Chippewa river; and then turning to the south some twenty miles, again shaped our course for the monumental eagles. By the way, we passed several isolated crescent works, of large dimensions, and two groups, arranged in the order shown in Cut O, figs. 1 and 2.

After our arrival at the monumental eagles, we traced thence a lineal range, that terminates near the junction of the Bad-Axe with the Mississippi. On our arrival at that river, we obtained a canoe, and ascended to Prairie la Crosse. In the vicinity of this place, the Winnebagoes belonging to the band of Wa-con De-co-ra, to which my companions belonged, were located. On receipt of certain tidings of the death of De-coo-dah, there was much mourning among the aged of the band; but the whisky dealers at this place having recently replenished their stock, the greater number of the band, together with their chief, were indulging in that kind of festivity familiarly termed a "big drunk;" and Poket, who was very fond of whisky, joined the banquet to drown his grief in revelry. The steamer Otter touching at that point, I embarked for Prairie du Chien.

Having devoted several years to the examination of the surface of earth-works in general, without making many excavations, in consequence of the aversion manifested by De-coo-dah to the desecration of the monuments of his remote ancestors, I resolved now to test freely the truth of the traditions respecting such mounds as were traditionally represented to contain deposites, and with that design first visited the pentagon, and made thorough excavations at various points of the work, but discovered no deposite except in the central work. In sinking a shaft at the centre of the summit of this, we passed through the alluvial several inches in depth, and then through a stratum of earth mingled with charcoal, and evidently formed of ashes at some era, to the depth of nearly two feet, when we came in contact with a stratum of earth somewhat

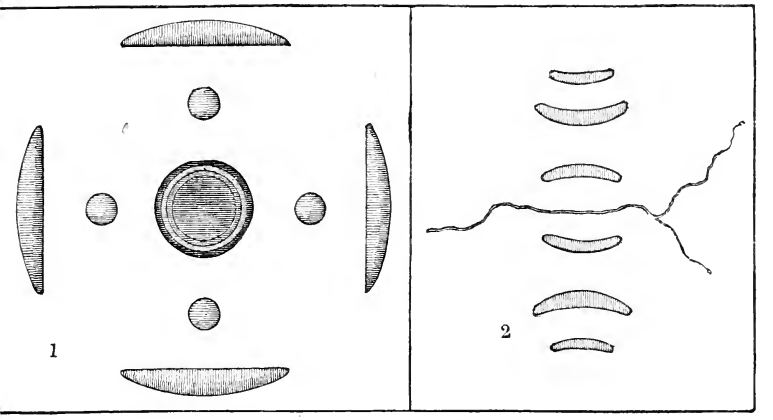
resembling potter's clay, of grayish color, bearing the impress of fire, in the resemblance of decayed earthen-ware. This stratum contained mica; it was about twenty inches in depth, and rested on another, mingled with sand; among which we discovered several small pieces of mica, but found no other deposite in any other part of this singular work.

We then proceeded to an examination of the great crescent works in the vicinity (shown in Cut G), and sunk a shaft in each of them, but without discovering any stratification other than that common in the vicinity, except a small thin stratum of blue sand, evidently occupying the surface of the primitive earth; but in sinking a shaft in the centre of the central work (traditionally said to represent the sun), mica, in small sheets, was abundantly interspersed through a stratum of about twenty inches in depth, arranged in circular form, and occupying a space twelve feet in base diameter, surrounded by earth similar to that of the sub-soil of the adjacent low-land.

The earth of this circular stratum was evidently obtained at some remote point, it being a mixture of white-clay, blue-sand, and mica, apparently rendered firm by pressure; it rested on earth similar to that of the adjacent region, and was covered by alluvial of from ten to twelve inches in depth, which had either been gathered from the surrounding soil, or formed by the annual decomposition of vegetable matter, through the lapse of many ages. Had this surface soil been removed with care, and the stratum beneath been washed by a few heavy showers of rain, so thoroughly studded was it with small particles of mica that, under the sun's rays, it certainly would have presented no unapt symbolical representation of that luminary.

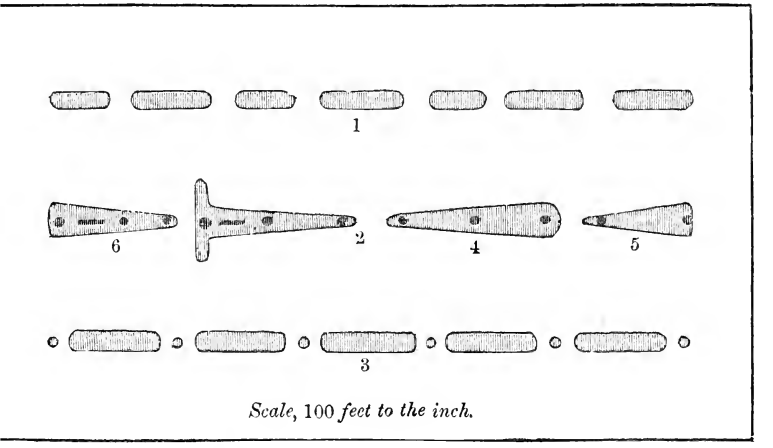
After making, by thorough excavation a satisfactory examination of the pentagon and its traditional appendage, the festival circle, we revisited the amalgamation mound, located in the vicinity of Muscoda, on the high land of Wisconsin river (partially described in chapter vi.), to re-examine it by thorough excavation. After sinking several shafts in the main body of the effigy, without making any additional discovery, we proceeded to an examination of the sacrificial altars, by

Cut O.



CRESCENT WORKS OF WISCONSIN.

Cut C.



Scale, 100 *feet to the inch.*

MOUNDS OF EXTINCTION, ETC.

sinking shafts from the summit to the centre of the base. In addition to the stratum of charcoal and ashes, before mentioned, near the surface, resting on strata of blue and white-clay, we discovered on the surface of the primitive earth, corresponding deposites of blue and white sand, placed in oval piles, or small truncated mounds, of about four feet base and two feet high, in arrangement the reverse of that of the blue and white clay of the summit: the blue sand lying beneath the white clay, and the white sand beneath the blue clay.) We next proceeded to an examination of the national monument (treated of in chapter vii.), but on a critical examination, by sinking four shafts in the body of the imaginary effigy, we discovered no further change of material or well-defined stratification. We then descended to the plains or lowland of Muscoda, but found no deposite or stratification in any of the numerous works on that extensive and beautiful plain, although effigies of men and beasts abound there, with many truncated works of small dimensions, and several groups of elongated embankments, that resemble redoubts on small fortifications. The body of these works being composed of sandy alluvial, easily penetrated, many excavations had been previously made by the passing antiquarian or curious pioneer, we therefore resolved to return to the Mississippi river.

We afterward descended the Mississippi from the junction of the Wisconsin to the junction of the Macoqueta, a small stream, that enters the Mississippi opposite an extensive plain, designated as the Sand Prairie. This plain is in Illinois; it presents on its bosom many small earth-works, principally of small dimensions, among which we discovered one that contained a rude stone vault, but with no perceivable deposite. About twenty miles north of this plain, we discovered a very extensive range of truncated works, commonly known as Jacobs' Mounds, some of which are of huge dimension, being raised to the altitude of twenty-five feet. Extensive excavations have been made in these mounds by the Mormons, some of the large works being nearly demolished. Many rude implements have been disinterred, of savage origin, found interspersed among human bones.

This group of works appear to have been used by the Indian aborigines of the existing race as a common cemetery, for many years, and contains more bones in various stages of decomposition than are to be found at any other place in that region of country. Bones, which are nearly decomposed, are found mingled with those which have been more recently deposited, and that seem to be but little decayed. In the examination of these works by excavation, it is everywhere apparent that the earth of which they are composed has been frequently broken or upturned, being mingled with alluvial to the depth of many feet, and not presenting the compactness and solidity common to mounds in the vicinity. These mounds are located near the river, on an elevated fertile alluvial, but are composed of sand, evidently obtained at some distant point, probably about three miles north of their location; for at that point may be seen a very extensive excavation on the summit of an undulating elevation, which commands an extensive view of the surrounding plain, and which is composed of sand similar to that of which the mounds are constructed, to the depth of from nine to sixteen feet. There are several of these excavations adjacent to each other, which are now from eight to ten feet deep. They are partly filled in by the wash from the embankments which surround them. The largest occupies an area of about one acre, is twelve feet deep in the centre, and is surrounded by a slight elevation, that wears the appearance of an artificial wall, designed to enclose the area within.

Jacobs' Mounds are situated on an exceedingly fertile plain of great extent, yet they seem to occupy a position specially marked out as the resting-place of the dead; for notwithstanding the site presents no natural features indicative of the prevalence of pestilential disease, yet all attempts to occupy it have hitherto failed.

Mr. Jacobs, at first sight, became so fascinated with the beautiful scenery of the surrounding landscape, and the fertility of the plain that, in the early settlement of those regions, he determined to make a permanent residence in the immediate vicinity of the mounds, and erected a commodious

dwelling-house in the midst of them, but he was soon compelled to vacate it and retire, in consequence of the death of his wife and several children.

And it is worthy of remark, that in the first settlements made in Ohio, Indiana, and Illinois, in the immediate vicinity of large groups of mounds which seem to have been constructed for the deposite of the dead, pestilential disease prevails to a much greater extent than elsewhere. I do not suppose this result to be chargeable to the presence of the mounds, but to natural causes connected with the locality: for it is evident, that where masses of vegetable matter, so located that they are not subject to removal by water or fire, are permitted to decompose in large quantities, in positions where there are natural obstructions to a free circulation of air, a deleterious miasma must exist, bringing with it disease and death. Such localities are of frequent occurrence in the sudden curves and great bends of many of the western rivers, surrounded by unbroken highlands that obstruct the free circulation of air, yet where the deepest and most fertile alluvials invite the early pioneer to rear his abode in their midst. This fact partially accounts for the frequent appearance of large burial mounds in such localities; for if the mound-builders were an agricultural people, as their works in some regions evidently indicate, the same causes operating in earlier eras, would furnish material more abundantly than higher and more salubrious lands, for the construction of those cemeteries. It may also be remarked, that in the vicinity of extensive cemeteries, it is not uncommon to see large tracts of marshy land, stagnant water, &c.; and in the re-occupancy of these depopulated regions, the pioneer will find his safety in avoiding such locations in the selection of his place of abode.

That this and the surrounding country has at some era, sustained a population which could not possibly have subsisted by fishing and hunting, is most evident from the remains of tumuli. On all the vast plains, for many miles above and below, bordering on the river, the truncated mound and elongated earth-work, with here and there a strange animal effigy, are to be met with; they are also seen in great abun-

dance, tracing the smaller tributaries, far into the interior, east and west of the Mississippi; nor are the highlands exempt. On the summit of the lofty bluffs along the ridge of their craggy spurs, and even on the mountain side, the mound-builder has left his record. About nine miles north of Jacob's mounds, near the junction of Plumb river with the Mississippi, on the lands of Messrs. L. Davison, Cooper, Bowen, and others, in the vicinity of an extensive marsh, annually inundated by the spring floods of the Mississippi, extensive groups of burial mounds, of small dimensions, arranged in lines, circles, squares, and triangles, abound, and many of the early pioneers of the vicinity have contributed to swell the number on the adjacent highland. But the indomitable energy and enterprise of those gentlemen in draining the marsh, has very much contributed to the healthfulness of the vicinity, and it now seems likely to attain entire exemption from the influences which formerly unfitted it for human residence.

Near the junction of Apple river, a few miles above Plumb river, are also many burial-mounds, among which I discovered several that bear the marks of fire, and one that presents a circular deposite, on the primitive earth, resembling decomposed animal matter, covered with a stratum of nearly two feet in depth, of pure clay, on which rested another, of five feet in depth, composed of sand and ashes, mingled with charcoal, beneath an alluvial surface ten inches deep.

This being the first work of this description that I had noticed in those regions, I examined it with much attention. After sinking a shaft from the centre of the summit to the base, we shaved, with a sharp spade, a section eighteen inches in width, from the top to the bottom of the shaft, and found that the work appeared to retain uninterrupted solidity. At the point where the two strata unite, appeared a well-defined line of pure ashes, resting on clay and covered with sand. There being five strata at the bottom, with no corresponding memorial mound adjacent, and the entire work presenting in outline the common form of the traditional battle burial-mound, I resolved on a more thorough examination, and commenced a drift tracing one of the strata outward from the centre, until

I finally lost sight of it; I then run a drift in an opposite direction, with a similar result, the entire length of the two drifts being about sixteen feet. Having been previously informed by De-coo-dah that there was a time when all bodies were consumed by fire, and that a partial change took place long before the general custom ceased, in consequence of the refusal of the sun to shine during the time of burning a great and good king, when it was decreed that the great and good should no more be consumed by fire, we concluded that this was a battle burial-mound, where the bodies of the chiefs were interred in accordance with the decree, and that the funeral-pile of their followers was made over their bodies, that all might lie entombed together. There being no effigy, title, or memorial mound, in the vicinity, indicates, according to tradition, extinction by conquest. This mound stands isolated and alone, having a base of one hundred and five feet, and a perpendicular altitude of about eight feet, with a flat summit, slightly depressed in the centre.

About one and a half miles east of this mound, on the summit of a high hill, there is another battle burial-mound of smaller dimensions, which bears no marks of fire. It is composed of a gray-earth, unlike any in the vicinity, covered with a sandy alluvium. In the vicinity of this work is another, composed of two elongated works, relatively located, as shown in Cut C C. The smaller work appears to retain its primitive perfection and regularity of form, but the larger, on which the tree appears, has been injured by the uprooting of timber at a point near the north end. This peculiar form of earthwork is traditionally represented to have been erected as a title memorial, and the individual here memorialized was a selected or chosen chief, as described in Chapter 6.

About sixteen miles east of this work, on the south side of Apple river, on a second terrace of the stream, is a similar group, composed of three embankments, where discrimination in title is very evident, in the interruption of the works (seen in Cut D D, figs. 1 and 2). The interruptions are apparent at the points where the trees, or the rupture occasioned by their removal, are presented, and bear record of legitimacy

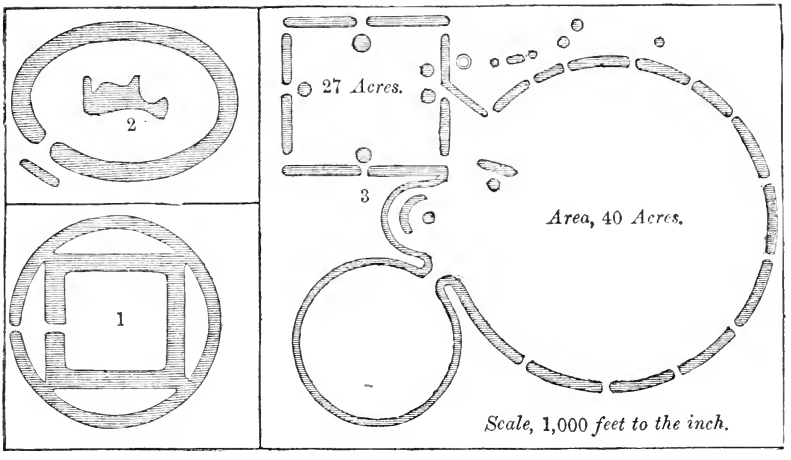
and illegitimacy. These works, also, are isolated and alone. There are several other works of this description on the second terrace of Plumb river, and one near Fevre river, several miles northeast of Galena, but they most abound on Rock river, about thirty miles above Dixon; they also abound on the second terraces of the Illinois river, and there are two about twenty miles below Terre-Haute, on the Wabash.

There is a singular work on a small tributary of Apple river, in Jo. Daviess county, Ill., about nine miles from the village of Elizabeth. It somewhat resembles some of the works of the Scioto, in the state of Ohio. It consists of an oblong square enclosure with sides of fifty and sixty feet. The wall is about two feet high and eight feet thick at the base. It is formed of clay that bears the marks of intense heat, in all its parts, and is supposed by some to be the remains of a brick structure; but I presume that it is earth burned in a mass, as it now lies, as the impression of fire can only be traced to the depth of about ten inches.

This square is enclosed by a circular wall of the same dimensions, connected with the square at each corner, and is formed of sandy alluvial, mingled with water-washed pebbles and broken shells; the area enclosed is level, and presents no feature distinguishing it from the surrounding surface of the earth. This enclosure stands isolated, there being no other enclosures of a similar class within many miles; we suppose it to be an unfinished work. (Cut Z, fig. 1.)

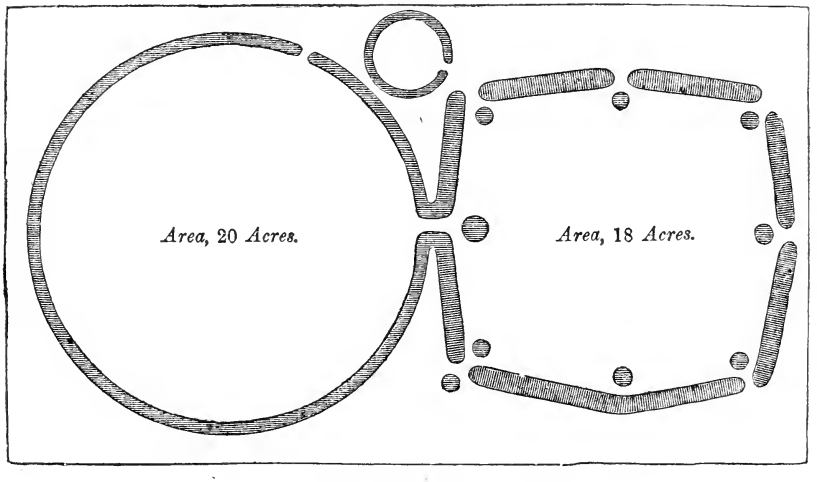
About two miles northeast of this work, is another enclosure, in the form of an oblong or ellipse, enclosing in the centre the remains of an animal effigy. (See Cut Z, fig. 4.) The work has been much broken by curious investigators, and presents a very dilapidated appearance.

Cut Z.



FESTIVAL CIRCLES.

Cut Q.



NATIONAL CIRCLE AND OCTAGON.

CHAPTER XXV.

LINEAL RANGES.

AFTER devoting about six months to the exploration of the lineal ranges of mounds east of the Mississippi, and becoming fully satisfied that their arrangement and relative position was not accidental, but the result of design, I resolved to retrace to its terminus a line of mounds which I had previously followed about sixty miles, on the west side of the river.

This line, diverging from a serpentine range on Eustis's Point, at the junction of Turkey river, Iowa, runs about five degrees south of west, crossing Turkey river, at or near the junction of Otter creek, thence in a continuous line to a large grove, distant from Eustis's Point about eighty miles. This grove is surrounded by an undulating prairie of great fertility; and in its midst is a beautiful boiling spring of pure water. About eight poles north of the spring, is a large truncated mound, surrounded by eight human effigies, diverging outward, from the central work. (See Cut V, fig. 5.) I remained here two days, and discovered that there was an intersectional range diverging north from this point. I continued to follow the main line west, for three successive days, passing occasionally a mound, at a distance of from five to seven miles. On the evening of the third day, my attention was drawn to an effigy somewhat resembling in form the body of a large fish, surrounded by small truncated works, as represented in Cut K, range 2d. This work appears on the east bank of a small stream which abounds with white bass, pike, and other fish of fine flavor; it is much frequented by the Indians. There is but little timber in the vicinity of this work, except that which grows along the margin of the

stream. About fifteen miles west, there is a large grove of dwarfish timber, in the midst of which is another group of earth-work, consisting of a large truncated mound surrounded by four long embankments diverging to the four cardinal points. (Cut K, fig. 2.) We found no water in this grove, and proceeded on our way west, until I arrived at another group, as shown in the same Cut, composed of a large truncated mound, surrounded by eight small conical mounds, arranged in a circle, in the order of the effigies first described: this group is located in the vicinity of a small grove near a brook; the central mound bears the traces of fire on its summit, to the depth of three feet, remains of coal and ashes being mingled with the clay. This grove is about three miles east of the Missouri river, and I discovered no other works between it and the river.

Then I proceeded up the Missouri for four successive days, travelling about twenty miles a day, passing many truncated mounds of various dimensions. Among these I noticed one constructed in a serpentine form (Cut H, fig. 2), about a central effigy resembling a tortoise. In this I made three excavations. The central work presented, near the surface summit, coal and ashes; but the serpentine work contained no deposite. I found no other work in the immediate vicinity; but, about twelve miles northwest, I discovered a group, the arrangement of which is shown in Cut V, fig. 4. I have frequently discovered this arrangement in Indiana and Illinois, destitute, however, of the elongated mound which is here appended. There are many serpentine effigies of small dimensions in those regions; their common order of arrangement is represented in Cut H, figs. 1 and 3. Figure 1 represents the range of truncated mounds west of the Mississippi river, in an arrangement which I have found nothing exactly resembling on the east side of that river, although the serpentine effigy is found far east, in Ohio, in the intermediate space east of Illinois. They are, however, exceedingly rare.

Diverging mounds, or effigies, arranged around truncated works, as are seen in Cuts N, K, and V, are of common occurrence west of the Mississippi. East of that river, they are

found appended to enclosures in Illinois, Indiana, and Wisconsin. In the country lying east of the Wabash, and south of the Ohio rivers, they are exceedingly rare, if indeed they appear at all, a fact not yet established.

In the vicinity of serpentine effigies, those of quadrupeds are rarely seen west of the Mississippi. At Gottenburg, however, in the vicinity of several serpentine works, there is an effigy of an elk, in connection with a group which embraces two serpentine arrangements (Cut U, fig. 3), and at Prairie du Chien there is a group containing the effigies of a bird, and a quadruped, connected with a serpentine arrangement. (Cut S.)

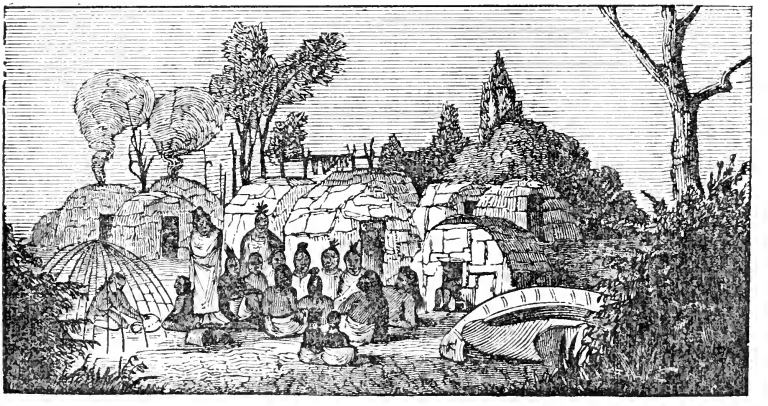
Three months were exclusively devoted to the examination of the lineal ranges connected with the Turkey river range. During that time I travelled, according to my reckoning, at twenty miles per day, more than nine hundred miles, examined by excavation seventy-six earth-works, and surveyed four hundred and forty-nine mounds. I succeeded in establishing, to my own entire satisfaction, a conclusion which I am confident that future investigations will corroborate, that the lineal ranges were designed as and constructed for national or international landmarks and boundaries.

In my excavations west of the Mississippi, I discovered no deposites indicating any greater advancement in the arts than is common among savage nations, notwithstanding the exactness of outline, correctness of proportion and symmetrical arrangement of many of the works. This leads me to the belief that the mound-builders of the north were not in the habit of making deposites such as are found in Ohio, and the regions south, to Mexico, and indicates the prevalence of differing customs, if it does not attest distinct nationality. Many deposites found at the south presenting the known forms of the symbols of ancient idolatry, favors the conclusion that a change of religious belief, or the forms of idolatrous worship occurred among the mound-builders of the south which those at the north did not experience.

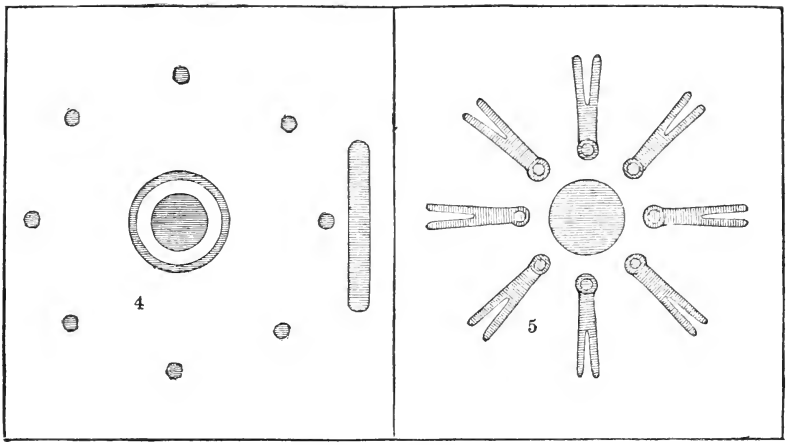
That many of the forms of earth-work of the north are symbolical, that they were connected with or related to the pre-

vailing religion of the country, and that they were designed as symbols analogous to those exhibited in sculpture at the south, I entertain no doubt. This belief finds confirmation in the fact, that in those regions where effigies occur, sculptured deposites nowhere abound; and the deposite even of pottery is very rare. In all the mounds excavated by me west of the Mississippi, I discovered only one deposite of earthen ware, consisting of a large jar, or urn, that contained ashes. This was disinterred in Dubuque county, in Iowa, about twelve miles southwest of the city of Dubuque. It was taken from a small truncated mound in the vicinity of a large conical work that still retained the traces of fire on its summit, and which is located on the summit of a high hill commanding an extensive view of the surrounding country. This urn was much decayed, and fell in pieces on its removal.

SHAWNEE VILLAGE.

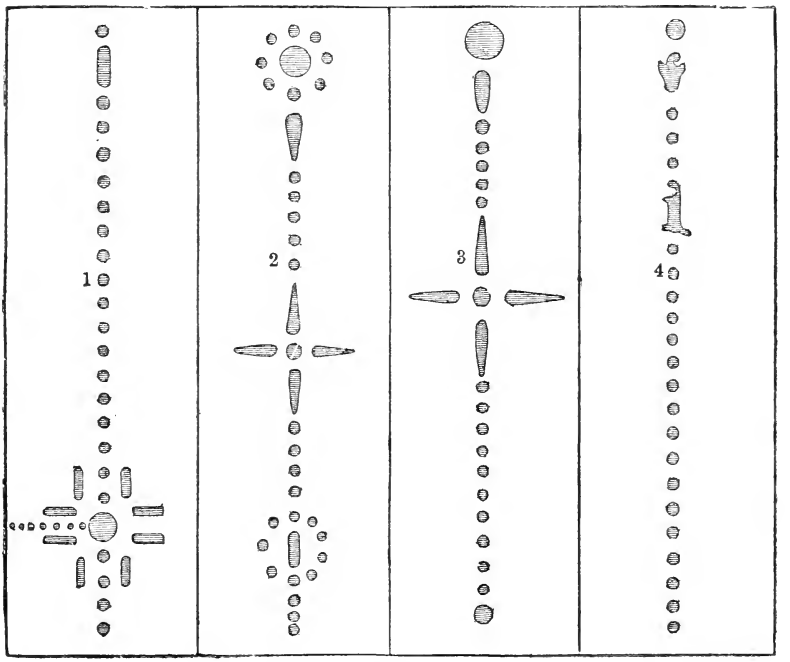


Cut V.



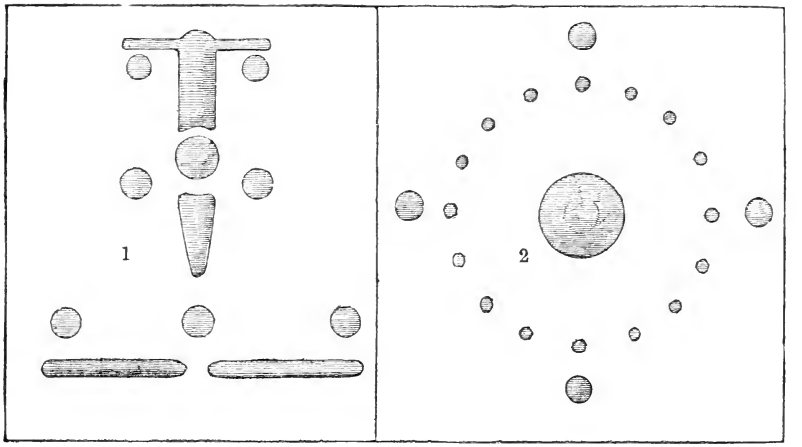
MONUMENTAL CEMETERIES.

Cut K.



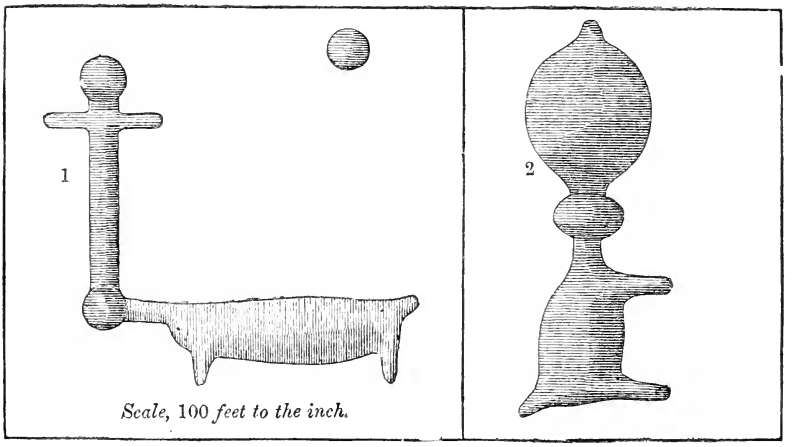
LINEAL RANGES IN IOWA.

Cut T.



VAULTED CEMETERY.

Cut D.



TRIUMPHAL MOUNDS.

CHAPTER XXVI.

MOUNDS IN WISCONSIN.

I design, in this chapter, to call the attention of my readers to the mounds of Wisconsin, representations of which will be found in the appended cuts.

Cut D, fig. 2, shows a remarkable effigy which is traditionally represented to have been constructed in commemoration of the union, or amalgamation of two nations, the one bearing the name of a bird, and recognised in tradition as the Young-Eagle; the other, called the Bear. The head of the Bear being lost in the body of the bird, concedes to the latter nation, or its chief, the honor of conquest. The absence of wings to the body of the bird, shows that the chief or king of that nation was yet in his infancy, at the time of the subjugation, an hereditary sovereign, but yet unfledged.

Fig. 1, Cut D, was found in the vicinity of fig. 2, both occupying summit heights on the highland of the Kickapoo river. It is said to have been erected as a triumphal monument, in commemoration of conquest, and in honor of a youthful sovereign who succeeded to the dominion of the Bear. He is represented as standing on the head of the Bear, indicating the wisdom of the son in following the counsel of his father and predecessor. The arms extended horizontally, or with equal elevation, record the administration of equal justice to both of the united nations.

Fig. 3, Cut Q, represents an effigy found in the same vicinity with the other, but which records a reverse of fortune. Here the sovereign, no longer standing erect on the head of the Bear, is seen suspended below it, with drooping arms, and his head pointing to a funeral circle, to which is appended the mound of extinction. Near by is another funeral

circle, with a crescent-shaped mound, representing the new moon, and symbolizing the advent of a new sovereign after the extinction of the race of the vanquished king.

Fig. 1, Cut Q, represents a huge effigy, on the plains of Muscoda, said in tradition to be the king of beasts, in the days of the mound-builders. Fig. 2, shows their increase by herds, or pairs; while the hindmost animal, portrayed as if in pursuit, was highly esteemed for his power and success in destroying young herds.

Cut W, fig. 1, presents the view of a sacrificial deposite in a mound in the vicinity of the blue mound, twenty-two miles north of Galena, and near the state line between Wisconsin and Illinois. This earth-work is situated on a slightly undulating prairie, in the neighborhood of another mound a section of which is shown in fig. 2. The vessel found within it contained about half a bushel of ashes; it was composed of clay, and was easily broken, being much decayed. Its shape was nearly that of the common earthen jar as now made for use in the dairy. The neighboring mound, fig. 2, bore the marks of fire, in the remains of a stratum of burned clay, as shown in the cut.

Fig. 3, Cut W, represents a circular earth-work seen in the vicinity of that shown in fig. 2. This circle has a diameter of three hundred feet, and encloses a truncated mound of forty feet in diameter at the base, and six feet in perpendicular height. The summit of the truncated mound is nearly flat, with a slight undulation at the centre. A mound of extinction is appended to this circle.

Fig. 4, Cut W, represents an earth-work located about twenty-five miles east of Mineral Point, in Wisconsin. It is situated in a small grove, and clad with shrubbery. There is also a similar work on the highland of the Kickapoo. The work presenting the combined effigies of a bird and beast, records the change in title or name of a sovereign line of rulers. The bird having conquered the beast, offered in sacrifice the male and female lineage of the conquered ruler, as is recorded in the erection of a sacrificial altar on either side of the body of the beast. The effigy is one hundred and

eighty feet in length, and forty-four in its greatest breadth, with a general altitude of three feet, and bears the marks of great antiquity. It has suffered much by the ravages of time and the uprooting of heavy timber, the remains of which may yet be traced in the alluvial with which the work is covered. The whole work was formed of clay of a reddish texture, which was evidently brought from a distance; but it is now covered with a black alluvium to the depth of about twelve inches.

Cut Z, Fig. 4, presents a view of an unfinished group of earth-works located about twelve miles from the village of Ackeron, or Rock river, in Wisconsin. It consists of three separate works, the relative position of which is shown in the drawing. The central mound has a base diameter of eighty feet, with an unequal altitude of from two to four feet. The outlines of the effigy north of the central work may be distinctly traced; yet the surface wears a rugged or broken aspect, and the fore leg is less perfect than the rest of the figure. The southern mound also has a broken and unfinished aspect.

We have discovered several works on Rock river which appear to have been deserted or forsaken in an unfinished condition; and also several in Iowa and Nebraska, and many in Illinois.

Fig. 5, Cut Z, presents, in their relative arrangement, a group of national mounds seen in the vicinity of the Four Lakes, in Wisconsin. This arrangement is common in Wisconsin, and the northern part of Illinois, west of Rock river; it also appears on the second terrace of the Wabash, near Lafayette, in Indiana.

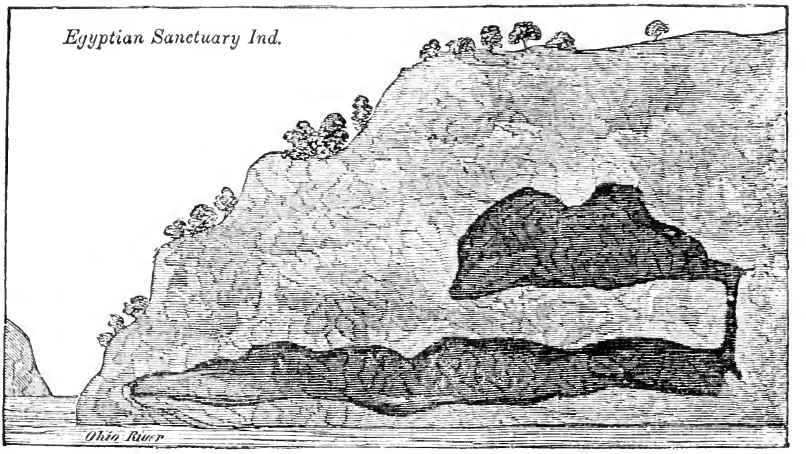
Fig. 6, Cut Z, presents a view of the tribal festival circle, to which is appended a mound of extinction. This cut was taken from an earth-work on Sauck prairie, in Wisconsin, which was very perfect in 1840, but cultivation then threatened its demolition. It is one of the largest order of tribal festival circles, being about six hundred feet in diameter; the wall has an eight feet base, with an elevation of about two; the central mound having an equal elevation with the wall,

has a diameter of about eighty feet. This is the most extensive work of this order that is traditionally recognised as tribal. There are many of those circles in Illinois, Wisconsin, and Iowa; few, however, have the appendage of the mound of extinction. One of small dimensions, near the junction of Root river, in Iowa, retains singular perfection of form and proportions.

Cuts L and M comprise views of the triangular works of Wisconsin which are traditionally represented to have been designed for national cemeteries. The triangular form of works corresponds with the boundaries of the territory they occupy, as defined by lineal ranges of small truncated earthworks enclosing or surrounding triangular areas of great extent. They abound in Wisconsin, and appear also in the southeast portion of Minnesota. Fig. 3, in Cut L, presents a view of the wall of a triangular cemetery unoccupied, but ready for the reception of deposites. Fig. 4 shows an enclosure partially occupied by deposite. Fig. 5, Cut M, presents a view of three central deposites, in union; and Fig. 6, presents a view of three distinct families. The deposite of Fig. 5 denotes, by its central position, the resting-place of the royal family, while Fig. 6 presents the royal area unoccupied by its destined tenant, but containing the remains of three families of royal relatives. We have not yet discovered any of those triangular enclosures beyond the limits of the territories enclosed by triangular lines, or lineal ranges of earth-work; but have found several in finished condition in Wisconsin, as represented in Cut P, Fig. 3, of Minnesota.

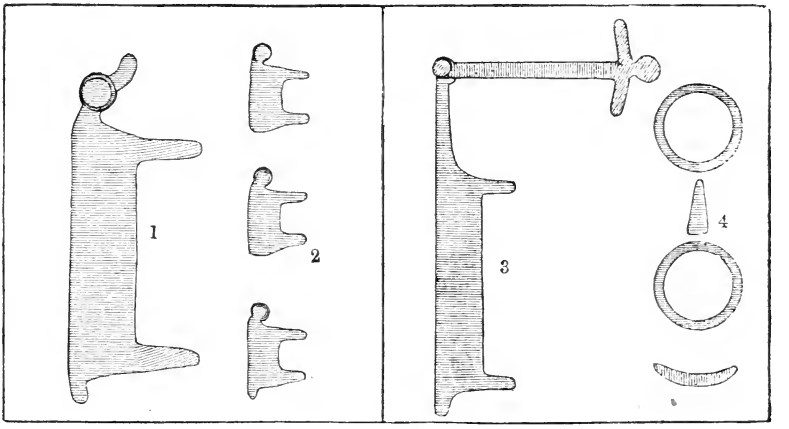
Cuts C and O show the various forms and relative position of groups of elongated works frequently seen in Wisconsin, and the northern part of Illinois. Cut O was taken on the south side of the Chippewa river, about sixty miles above its junction with Lake Pepin, and differs from a group of similar works on the shore of the Wisconsin river only in its connection with crescent works. These works are traditionally represented to have been formed for monumental treaty-memorials, and differ from national mounds only in the triangular form of the ends of the embankments. The crescents

Cut GG.



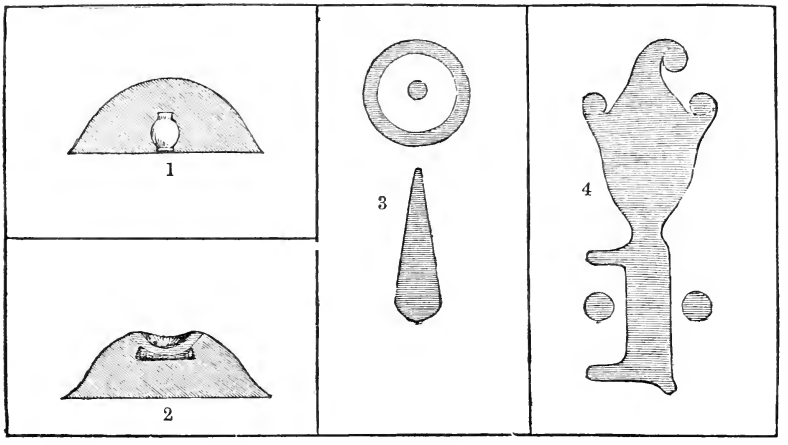
ROBBERS' CAVE.

Cut Q.



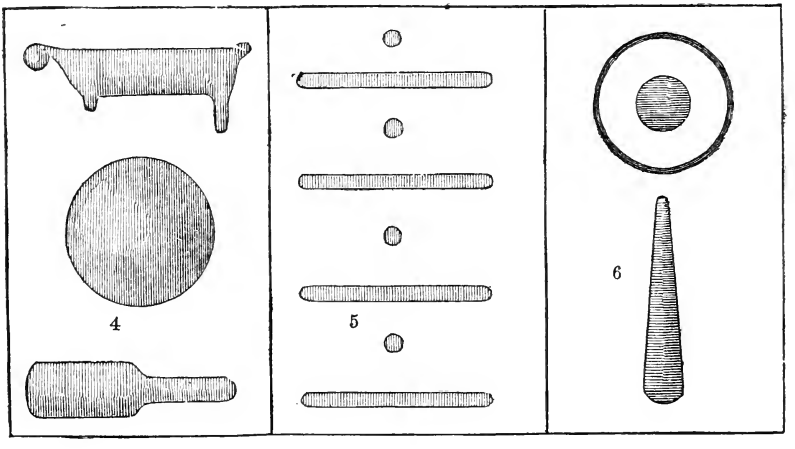
MASTADON OF MUSCODA.

Cut W.



HIEROGLYPHICAL AND SACRIFICIAL MOUNDS.

Cut Z.



UNFINISHED NATIONAL WORKS.

here presented, are said to be of religious import erected in commemoration of treaties entered into at the close of a religious war.

Cut C, fig. 1, shows the forms and relative position of a range of national mounds extending in a continuous line along the Black river, in Wisconsin, near its junction with the Mississippi. This line is composed of seven works that are from thirty to forty poles in length, eighteen feet in breadth, and two and a half in height, and are distant from each other about sixty poles, occupying a straight line for nearly two miles. They appear isolated or unconnected with other works.

Fig. 2, Cut C, presents views of the different forms of mounds or embankments which symbolize extinction. Figs. 5 and 6 symbolize family extinction, presenting at the larger end of the work a square terminus. The enlarged dimensions of fig. 6 is indicative of deposite — the portion of deposite being marked by a slight elevation near the centre of the work; the round dots in the cut present the points of excavation made in the examination of the work. Fig. 4 presents the form of the national mound of extinction, differing from the mound of family extinction by the oval form of the larger end of the work. Fig. 2, by its peculiar form, records a change in government, and the deposite of a conquered monarch.

Fig. 3, Cut C, shows the relative position of a range of elongated works with flat summits, traditionally recognised as national residentials, occupied by chiefs or rulers, and known as such by the presence of intermediate truncated works. This arrangement is seen in connection with groups of truncated works, and not isolated or alone. They are sometimes found in Illinois, Indiana, and Ohio, but abound most in the southern part of Wisconsin.

Cuts O and T present views of groups that are not seen south of Wisconsin. They occur most frequently in the northeastern and southeastern portions of Wisconsin and Minnesota. Crescent works are found in Illinois, but not in the relative connection here presented; they are also seen in

Michigan bordering on the lakes. An isolated group of crescents, such as is presented in Cut O, fig. 2, we have only discovered on the waters of the Chippewa river; but the relative arrangement presented at fig. 1, occurs on the highland of the Kickapoo, and in the vicinity of the Delve, on the Wisconsin, and in the neighborhood of Mount Trumbull, and east of the Cappili Bluffs of the Mississippi. We have heard no tradition relative to the arrangement of fig. 2; but fig. 1 is represented to have been a national altar of sacrifice, dedicated to the service of females only, at which the devout assembled to offer sacrifice at the appearance of each new moon.

Fig. 1, Cut T, is traditionally represented to be a royal cemetery. It is seen, in a dilapidated condition, on the waters of the Crow-Wing river, is portrayed in painting on a bluff of the Chippewa river, occurs in an unfinished condition near Cassville; and the form of the main stem of the work is seen near Dixon, on Rock river, in Illinois; but in the finished condition represented in painting, I have only found it in Minnesota.

Fig. 2, Cut T, is traditionally represented to be a sacrificial altar of national character, where the nation offered annual sacrifice to the sun. This arrangement is seen in Wisconsin, and Nebraska. The central work was dedicated to national sacrifice, while the smaller works were designed for the use of individuals by whom they were erected; and the four remote and larger works were held sacred to the use of the prophets. The drawing from which the cut was made was taken from the regions of the Blue Earth, and was the most extensive group among many that we have surveyed, a detailed account of which has already been given.

Cuts V and N represent arrangements which abound most in Wisconsin, but figs. 4, 5, and 8, are seen in Iowa, and fig. 4, in Nebraska. These cuts, however, are taken from works in Wisconsin. The central work enclosed by a circular wall (fig. 4), is traditionally represented to be a national sacrificial altar, where a thank-offering was consumed annually, and is known as such by the double circle that sur-

rounds it, of wall and conical mounds. The small conical mounds bear the impress of fire, and are said to have been used for the offering of sacrifices by individuals or families. The elongated work, or national monument mound, is the symbol of nationality. This arrangement of earth-work sometimes appears with two national monuments appended, as at the west end of Lake Michigan, and south of Chicago, in Illinois. The work presented in the cut was taken about seventeen miles south of Madison, in Wisconsin. The circle of truncated works enclose or surround an area of about four acres. This is not so extensive as one seen in Nebraska in the regions of Blue-Earth river, but it is evidently wholly artificial in its construction, while that of the Blue-Earth is partly of natural formation as heretofore mentioned in the details of exploration.

Fig. 5, Cut V, also appears in Iowa and Illinois; but this cut, taken from a second terrace of Blue river, about nine miles above its junction with the Wisconsin, was preserved on account of its symmetry and perfect retention of its original form, and of the unusual number of human effigies appended, the numbers six and four being of much more frequent occurrence; the number five (as seen in Cut N, Fig. 8), I have only recognised at one point, as mentioned in the details of exploration.

Fig. 7, Cut N, was taken from a gentle undulation in the midst of an extensive prairie east of White-Oak grove, in Wisconsin, and is the only well-preserved work of this identical relative arrangement that I have yet discovered. It is surrounded by four national points of extinction diverging from the centre of each side wall to the four cardinal points of the compass. I have, however, discovered several truncated works within square areas enclosed by solid walls, with points appended, or adjacent to the angles of the work; but in no other instance have I discovered more than three points in connection with this arrangement. I have heard no tradition respecting the exact mode of arrangement here represented.

Cut K is a view of a group of earth-works about twelve

miles east of Mount Trumbull, traditionally represented to have been dedicated to international festivity in the union of four nations. This species of earth-work is seen in Wisconsin, Illinois, and Indiana.

Cut J, taken south of Root river, in Iowa, represents a group which is also traditionally represented to have been dedicated to international festivity; and this relative arrangement is seen as far south as St. Louis (Mo.), where a large work of this order has been totally demolished. These works abound most in Missouri, but appears on Root river, the Little Iowa river, and the Big Cedar river, in Iowa. East of the Mississippi, I have nowhere discovered it. It is fully described in the previous detail of exploration.

Cut K, figs. 1, 2, 3, and 4, shows the relative position, form, and order of arrangement of two lineal ranges of earth-work with their hieroglyphical appendages.

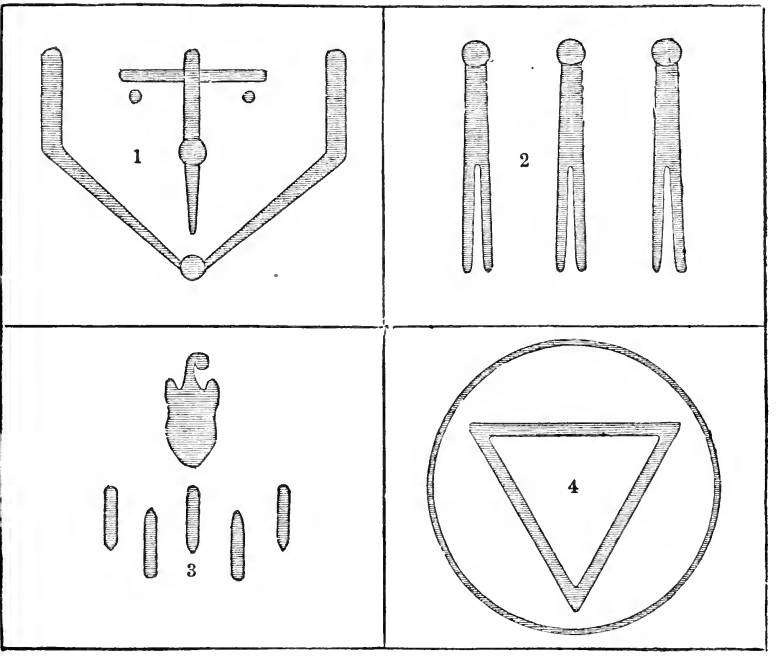
Figs. 1 and 2 represent a line of works running from Turkey river, in Iowa, to the immediate vicinity of the Missouri river, in Missouri; and figs. 3 and 4 represent a continuous line running from the Wisconsin river to the Chippewa river, intersecting another range running east from the Mississippi, about seventy or eighty miles east of Lake Pepin. These are more fully described in the detail of exploration. (Chap. XIII.)

Cut R presents a view of unfinished works, traditionally represented as a royal residential group, seen in the vicinity of a small stream in Wisconsin called the Bad-Axe. This group has been previously described in detail of explorations.

Cut A, figs. 1, 2, 3, and 4, represents detached groups of earth-works, described in the detail of explorations, whose order of arrangement differs from any others I have yet discovered in the valley of the upper Mississippi. The same forms here combined are met with in other groups in Iowa, Illinois, Wisconsin, and Minnesota; but I have not found these peculiar combinations or mode of arrangement elsewhere, among the thousands of earth-works I have inspected.

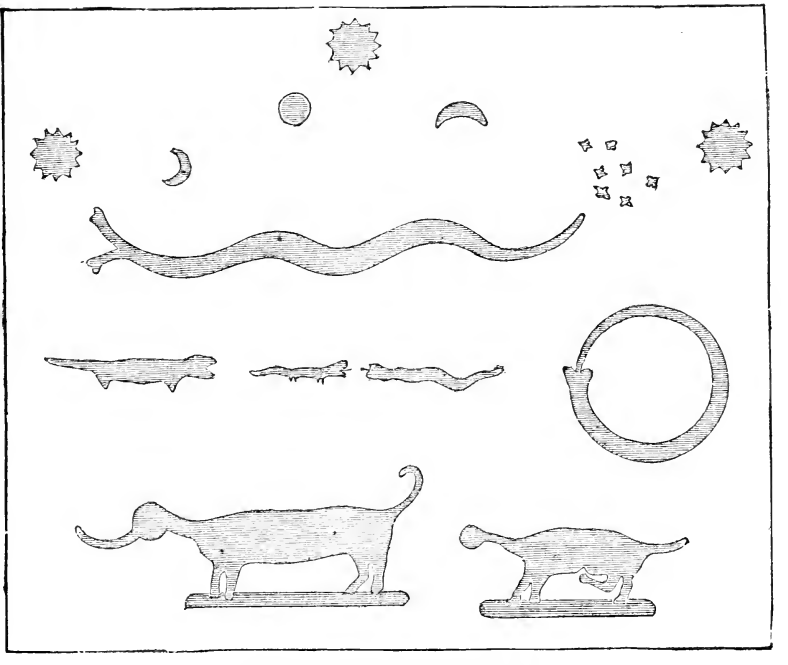
Cut R and Y comprise groups in which angles, triangles, and semi-circles occur, the relative position of which, and

Cut A.



CIRCLE, TRIANGLE, AND PARALLEL WORKS.

Cut W.

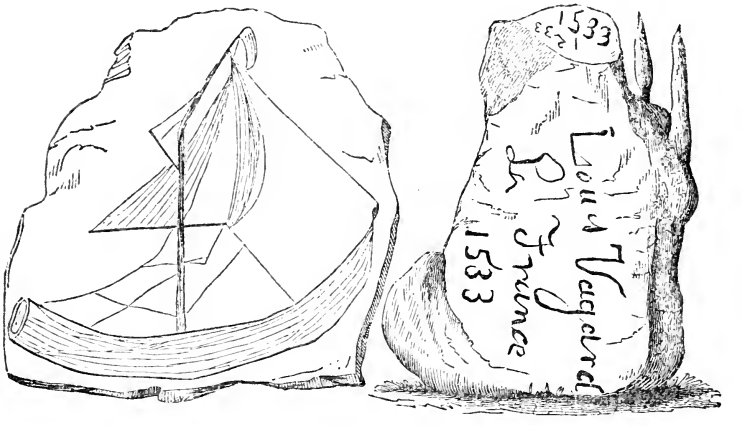


HIEROGLYPHICAL SCULPTURE.

their connection with parallel lines have been carefully preserved. The group shown in Cut R (which has already been described in the detail of exploration as the Cassville group), is especially remarkable for the number of its earth-works, presenting, on an area of eighty acres, more than one hundred and fifty mounds or separate works, disposed in several groups, but all mutually related, as is evident to any one who is familiar with the general arrangement of works of this class in those regions.

Cut Y, Figs. 1, 2, and 3, shows the relative position of mounds in semicircular and triangular groups traditionally represented as residential mounds. In such groups I have never discovered either stratification, or traces of deposite; and yet they are of frequent occurrence in northern Illinois and Iowa.

ENGRAVED STONES.



This engraving represents rude etchings upon what appeared to be the remains of a stone column found in Lorain county, Ohio, 1838.

CHAPTER XXVII.

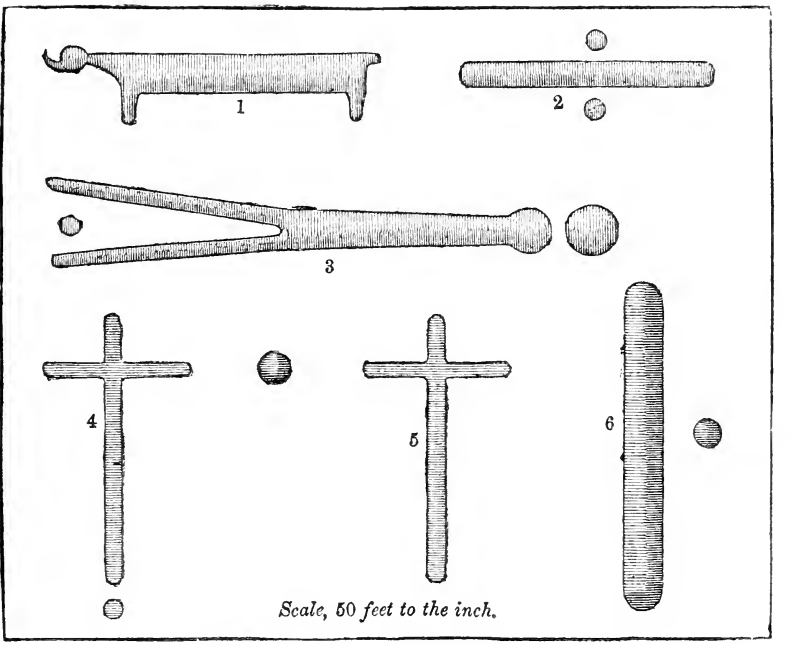
HIEROGLYPHICAL PAINTINGS.

CUT X presents a view of a singular group of paintings seen on the surface of a bluff rock which overhangs a pleasant spring of pure water, some thirty-five miles southwest of the junction of the Crow-Wing river with the Mississippi. This spring rises at the head of a deep ravine shut in by craggy bluffs which are thinly covered with dwarf shrubs. The rude figures painted on the rock are relatively arranged as in the cut. The various forms composing the group are such as often occur in earth-works; but the hieroglyphical characters appended to the several effigies, are very remarkable, and challenge investigation.

Cut W illustrates the general character of the painted representations frequently to be met with on the surface of the bluff-rocks along many western rivers. Some of these, though covered with moss, retain great brilliancy of color, when stripped of their covering; others have suffered much by long exposure to the weather, and can not be easily traced. The cut presents a view of all the figures which could be clearly made out, on the walls of a cavern in Indiana, about twenty miles below the junction of the Wabash with the Ohio. The cavern was commonly known to the early settlers as Wilson's Cave. (See a previous reference to these paintings, in Chapter I.)

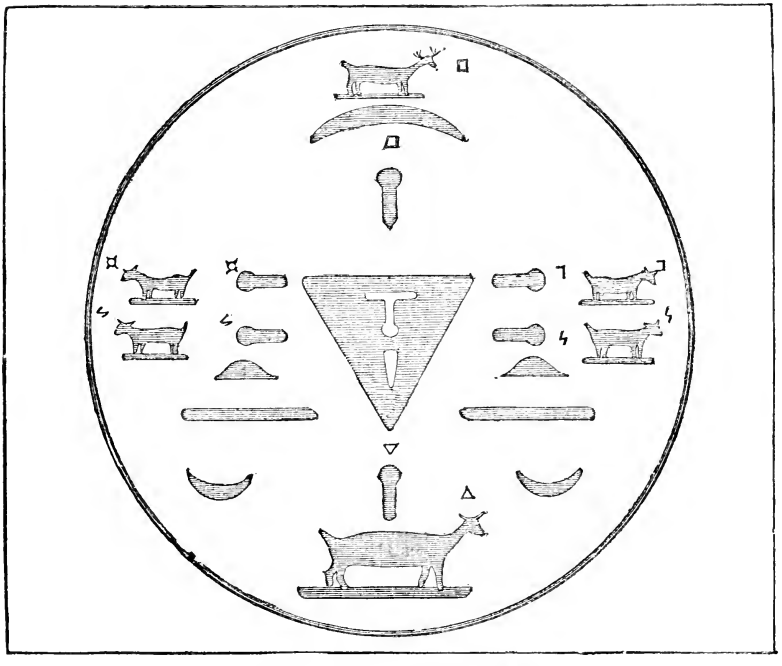
Cut P, fig. 3, presents a view of three triangular cemeteries, traditionally represented to be in a finished condition, which appear in the northern part of Wisconsin, and on the southeastern border line of Minnesota. Fig. 4 represents a singular work, resembling a spider in shape, found in the northeastern

Cut B.



NATIONAL MEMORIAL.

Cut X.



HIEROGLYPHICAL PAINTING.

part of Minnesota, an account of which is given in the details of exploration on the upper Mississippi.

Cut I comprises views of four groups, adjacent to each other, on the south side of the Little Vermillion river, in Vermillion county, Illinois, about seven miles west of the Wabash river. Fig. 1 is seen on Sauck Prairie, in Wisconsin; Figs. 3 and 4 are seen on the American bottom, seven miles east of St. Louis; and Fig. 2 is of common occurrence on the second terrace of Rock river, in Illinois.

Cut E represents the royal cemetery of the Black-Tortoise, on the north side of the St. Peter's river, about sixty miles above its junction with the Mississippi, in the territory of Minnesota. This group is particularly described in the traditions of the Tortoise, given in Chapter VIII.

Cut B presents a general view of hieroglyphical effigies, which, in 1840, occupied the present site of the village of Muscoda, but which have since been demolished.

Cut U is a view, or plan, of the Serpent city, at Prairie la Porte, in Iowa, as it appeared previous to its partial demolition by the building of Gottenberg; and Cut S shows the arrangement of an extensive group at Prairie du Chien, in Wisconsin, now partially demolished.

Cuts M and N, are views of two huge effigies found in the vicinity of Cassville, in Wisconsin. This form is seen on Rock river, and the Wabash river, and abounds in Wisconsin and northern Illinois.

Cuts P and X show the arrangement of two extensive groups in Carroll county, Illinois. Cut P is a traditional residential group, found south of Savannah. Another group, of exactly similar arrangement, and comprising the same number of works, occurs north of Cassville, in Wisconsin. Cut X represents an unfinished group of fire burial-mounds, on Plumb river.

Cut G is a crescent circle, enclosing a central mound, seen on the high land of the Kickapoo, in Wisconsin, and traditionally represented to have been a sacrificial festival circle. It has been previously described.

The cut on p. 96 presents a view of the sacrificial pentagon,

which is seen in the vicinity of the festival circle, which has been already described in the ceremonies of the pentagon.

Cut J comprises plans of four distinct groups, which occur in the order and relative position here indicated, in the vicinity of the great cross-work seen on the head-waters of the Kickapoo river, in Wisconsin, and at the intersection of four ranges of lineal mounds. These groups are traditionally represented as hieroglyphical, and as bearing record of war and peace, conquest and extinction.

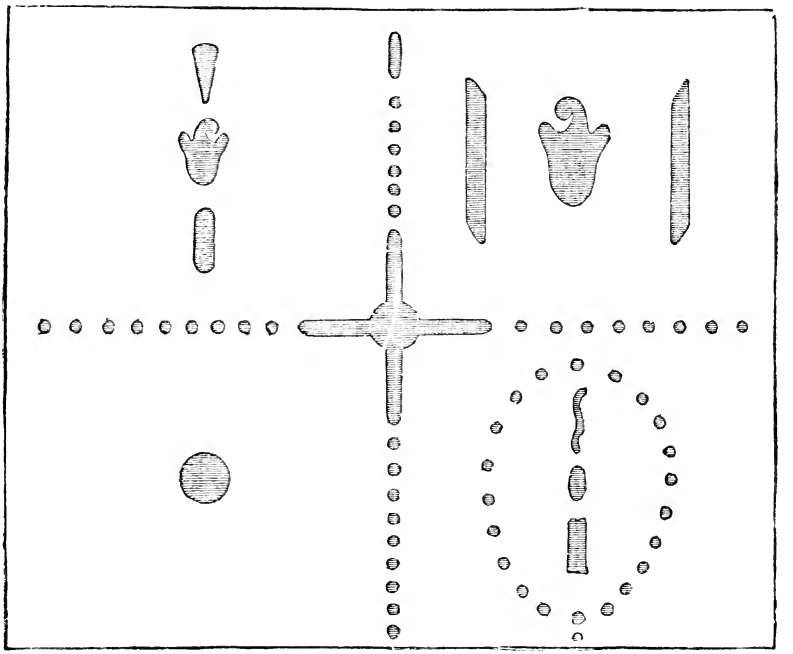
Toward the southeast are two effigies, separated by an intermediate mound, and surrounded by truncated works. This records the mediation of a third party between the two principal combatants; and as the form of the area enclosed by the truncated mounds, corresponds to that of the intermediate, or central one, the mediation is shown to have resulted successfully, in a compromise or division of territory. The continuation of the lineal ranges diverging from this centre, marks the limits or boundaries of the divided territory.

The group seen toward the northeast, bears record of treaty, in the presence of treaty memorial mounds, between which appears an effigy erected in honorable commemoration of the successful mediator.

The northwest group records national extinction. A royal effigy, behind which is a national monumental mound, is represented moving, with extended wings, full upon the sharp point of the national mound of extinction.

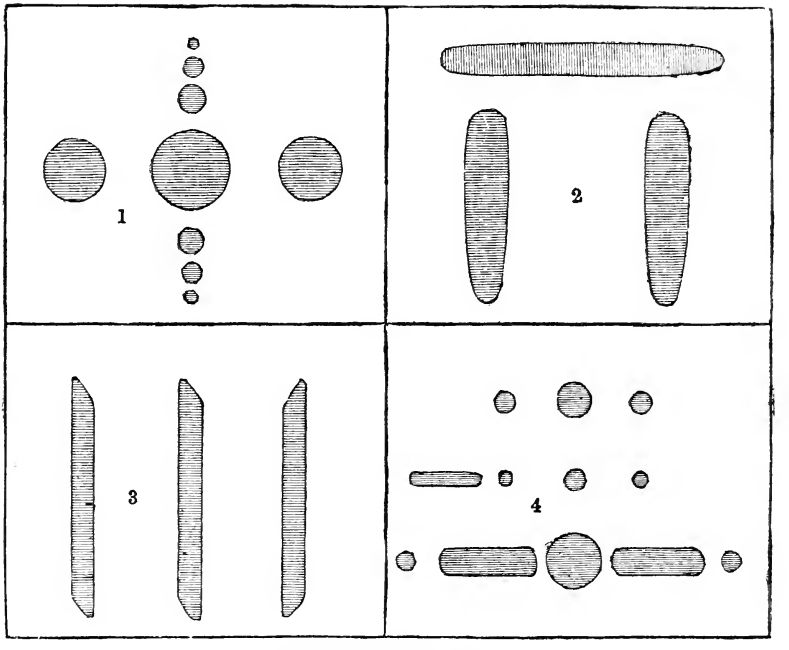
We may here remark, that this traditional explanation of the hieroglyphical record, receives confirmation from the fact that this same form of effigy is represented as *headless* in this same division of territory, in the group of the four eagles (shown in Cut F), where the mediator is presented as double-headed, in the southeastern division of the territory there defined; and also occupies a corresponding position at this place, in the presence of the oracular, or prophet's mound of peace, resembling in form and deposite the traditional, oracular mound, found in the temple of peace, at Circleville, Ohio, and on the Blue Earth, in Nebraska, remarkable for the unusual quantity of mica found deposited within it.

Cut J.



NATIONAL SYMBOLS.

Cut I.



NATIONAL MEMORIALS.

This work, situated in the state of Wisconsin, has been before mentioned in the details of exploration.

Cut F, fig. 1, shows the relative position of the territorial mounds at and diverging from the group of monumental eagles of Wisconsin. These effigies are traditionally represented as monumental memorials of sovereign rulers, occupying distinct and separate domains. They have been already partially described in the details of exploration, and we have only to add that the double-headed effigy is traditionally recognised as that of the conqueror ruling two nations speaking different dialects, with both of which he made himself familiar. This is shown by the transfer to this effigy of the head of the conquered or decapitated eagle.

Cut G, fig. 1, shows the arrangement of a group previously described, and the stratification of the central mound. Fig. 2 gives views of what are traditionally represented as fire-cemeteries, or funeral mounds, in an unfinished condition. The three connected circular works, were found on the margin of Straddle creek, Carroll county, Illinois, while the circle, with appended crescents, which were evidently designed to form circles when completed, occurs at least three hundred miles north of that point, in the territory of Minnesota. This identity of form and arrangement, furnishes strong evidence of early national migration, or extensive territorial dominion, in the existence of corresponding customs and funeral rites in distant localities.

Cut L, fig. 1, represents, in their relative position, monumental effigies found upon the second terrace of the upper Iowa river, about thirty miles northeast of Fort Atkinson, in the state of Iowa: they are traditionally denominated monumental heroes. Fig. 2 is a view of the earth-works of Nebraska, on the plains of the Blue Earth river, nearly resembling those of Circleville, Ohio, traditionally denominated the temple of peace, and described in the details of exploration (Chapter X.)

Cut H, presents views of the forms and arrangement of serpentine works in Iowa and Nebraska. Fig. 1 was taken from a series of earth-works upon the highland of Turkey river;

fig. 2, from the plains of the Blue Earth river; and fig. 3, from a second terrace of Big Cedar river, south of Fort Atkinson, in Iowa. There are, in those regions, numerous small works, of serpentine form, of which the cut presents the most common types.

Cuts AA and BB, are plans and views of some of the most interesting tumuli of Venezuela, in South America, already described under the head of South American tumuli. These present, as will be observed, in their general arrangement, striking resemblances to many of the earth-works of North America.

Cuts CC and DD, are views of monumental title memorials as seen in Illinois, Iowa, and Wisconsin. They have been particularly described in Chapter XIII.

CHAPTER XXVIII.

THE EARTH-WORKS OF OHIO.

THE number, variety, and vast extent of the earth-works found within the state of Ohio, arrest the attention of every thoughtful observer, and have long been regarded with especial interest by all American antiquarians. Yet it is surprising how few there are, of all the thousands who now dwell on the wide plains or fertile highlands of a region so rich in the relics of the ancient world, who regard these mighty labors of the mound-builder otherwise than with cold indifference, or at best with blind, yet unquestioning wonder.

In Europe, it would not be thus. Were mounds and embankments like those which crowd the Ohio valley, to be discovered in England, or on any part of the continent, the discovery would at once call an army of diligent investigators into the field. Hundreds of antiquarians and archæologists, would devote their time and energies to the elucidation of the origin, design, and history of works of so remarkable a character; and it is probable that the spirit of inquiry would cross the Atlantic, and induce American scholars to lend to the antiquities of another country, that degree of earnest attention which it has hitherto been so difficult generally to awaken in them for the antiquities of their own.

The extensive earth-works which are scattered along the immediate valley of the Scioto river have elicited more attention, among modern inquirers, than most others of similar character. Through the exertions of Doctor Davis, of Chillicothe, Ohio, aided by the funds of the Smithsonian Institution, well-executed diagrams of these works have been given to the world. But a more extended and critical investigation is yet desirable, comprehending a much larger area. This would lead us to more

satisfactory conclusions respecting the original design and use of these works, and perhaps assist us in accounting for their peculiar arrangement, and the variety of materials employed in their construction. Most of the surveys heretofore made have been of detached groups, or isolated single works; these have served rather to exhibit some peculiarities of structure, or complicated arrangement of the several parts, than to lead to any general knowledge of their primitive use, or to explain the relations which the several groups bear to each other, or to the whole system of works of which they constitute the parts.

The discovery of numerous points of resemblance, or of identity, in the arrangement and form of earth-works, in groups remote from each other, scattered over an extensive territory, aids to determine their common nationality, so far as respects the region over which such observation extends.

That these works were not all constructed for one purpose, or with one design, is evident from the variety of materials employed, the diversity of stratification, and from the numerous and dissimilar combinations into which the same forms of single mounds are found to enter in groups adjacent and remote; and this conclusion is further established by the discovery of extensive ranges of mounds, extending sometimes in direct and continuous lines for several hundreds of miles, consisting of small truncated mounds, occasionally varied by effigies, or works of singular form and arrangement.

These small mounds, destitute of stratification and of all traces of primitive deposite, and universally constructed of earth similar to that which immediately surrounds them, indicate unity of design in the lineal ranges in which they are disposed. And there is little doubt that these ranges were constructed as division lines, or land-marks between adjacent territories, kingdoms, or tribes. This is evident, not only from the vast extent of territory which these lines include, but from the character of the symbols or effigies which are always found at points where the principal lines intersect each other, or are joined by lines diverging laterally, as seen in Iowa, Wisconsin, and Circleville, in Ohio.

The distance between the several mounds composing these lineal ranges accounts in some measure for the fact that their mutual relation had hitherto remained unobserved until, in the month of May, 1842, the traditions of De-coo-dah first drew my attention to the subject.

After having, in company with De-coo-dah, traced several extensive lines of mounds, through Wisconsin and Iowa, in the fall of 1849, I visited Circleville, in Ohio, with the design of testing the truth of tradition respecting the union of lineal ranges at that point. The rapid increase of population, and the inroads made by cultivation having already occasioned the destruction of many of the smaller earth-works in the vicinity and in the surrounding regions, rendered certain identification of the works of that place extremely difficult. But the junction of the Great Miami river having been traditionally named as the western terminus of one of the diverging ranges, we assumed a geographical line between that point and Circleville, and soon succeeded in discovering a well-defined mound about two miles north of Paint creek, in Fayette county; proceeding on a due west line to a small stream called the Rattle-Snake, and discovering no works on the line traced, we examined the vicinity for several miles south, on both sides that stream. About one mile and a half south of our line, we discovered a work resembling in form a lineal mound, but of larger dimensions than the one previously examined. We, therefore, resolved, before making any excavation, to examine the region north of the line; and we succeeded in discovering, about three miles north, on the east side of the stream, a mound of the size of the one observed at Paint creek. We made an excavation in it, and found it to correspond in construction with lineal mounds in general. We proceeded west, to the head waters of the east fork of Todd's Fork of the Little Miami, where we discovered the third work of the range, in a cultivated field about one half of a mile southeast of Wilmington, Clinton county; thence we proceeded west to the junction of Todd's Fork with the Miami, about one and a half miles north of which, on the west side of that river, we found the fourth work. We then, with

the assistance of a pocket-compass, retraced the line, and became fully convinced that it was, in fact, a lineal range. We returned to Circleville, and about seven miles east of that place, we found a well-defined lineal mound. Then tracing a line two degrees south of east, in about five miles, we discovered a second, and a third about seven miles farther on, following the same course. We then retraced our steps, and were convinced that this too was a lineal range.

Having become fully satisfied as to the concentration of lineal ranges at or near this point, and in the belief that future investigations will abundantly substantiate the correctness of my conclusions, I proceed to lay before my readers some diagrams of the more local works of that valley — plans of which I had previously exhibited to De-coo-dah. For a more extended notice of the antiquities of the immediate valley of the Scioto, I refer my readers to the first volume of the published contributions of the Smithsonian Institution.

Cut U, fig. 2, is the copy of a sketch drawn on the ice by De-coo-dah, and by him represented to be the plan of a royal cemetery formerly to be seen on the east side of the Scioto river, north of Circleville. I suppose that this has been partially, if not entirely destroyed, in the progress of cultivation. This work is traditionally represented to have been designed, when complete, to receive in deposite the remains of eight kings; but it was abandoned when yet unfinished.

The outlines of the main work, as seen in the drawing, present the exact form of the great cross seen at the intersection of four lineal ranges in Wisconsin. The latter, however, is not accompanied by the smaller works which are seen appended in the cut. These are represented to have contained the remains of eight prophets, presented in the order of their burial (in the unbroken union of monumental points), as descended in one common genealogical line, through successive generations.

Fig. 1, Cut U, represents a remarkable effigy found near Granville, Licking county, Ohio. This work is situated on a prominent point of the highland, commanding an extensive view of the surrounding country. Various names have been

assigned to it, such as the lizard, the alligator, the baboon, &c. We leave it to the conjectures of our readers, assuring them that a faithful delineation of the figure is given in the cut. There is a small pile of stone near the work, which some suppose to be an appendage to it; but my excavations having shown me that the interior structure of the effigy itself is of stone, I supposed the small mound to have been formed of surplus materials provided for the construction of the larger work.

The entire length of the effigy, following the curve of the tail, is one hundred and forty-nine feet. The legs are each about thirty six-feet in length. The breadth of the body is about forty feet, and its greatest altitude six feet two inches, sinking at some points to two and a half feet, and near the centre and end of the tail it is even less.

This is the only effigy of the ninety-two I have examined by excavation in the Mississippi valley, that presents an interior structure of stone works bearing marks of order in its arrangement. There is an effigy in Iowa, near the upper sources of Turkey river, and in the immediate vicinity of an abundant supply of stones, which resembles this in its general outline; and another, on the second terrace of the Wapsapinica, not very remote from stone; but neither of these works presents any stonework in any part of their construction.

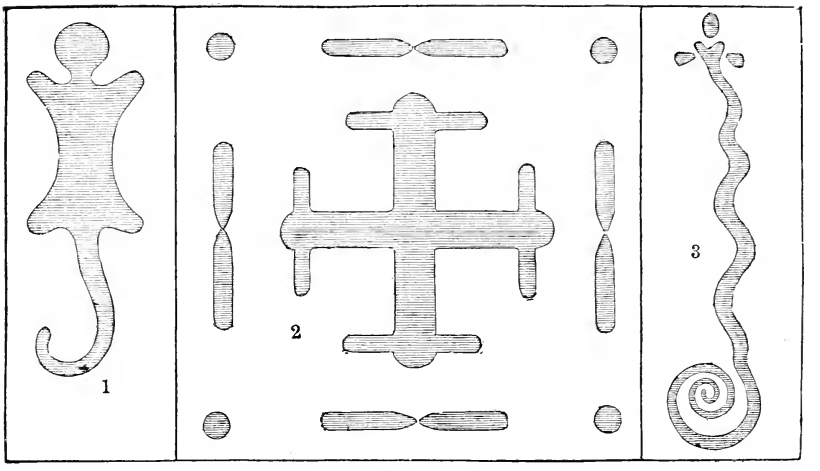
Fig. 3, Cut U, is a view of a serpentine effigy seen near the three forks of Brush creek, near the north line of Adams county, Ohio. This effigy is well-delineated in the cut; its entire length, tracing the centre and following the curve of the coil of the tail, is one thousand and four feet; in the centre of the body it is nearly thirty feet in width at the base, and about five in perpendicular height, gradually narrowing and sinking toward either end of the work, being lowest at the imaginary tail. Works of similar character frequently occur in Iowa and Nebraska.

One of the most singular features in the appearance of this work, is the peculiar form of the work appended to the head, traditionally said to represent the body of the tortoise. The serpentine effigies that abound in Iowa, Wisconsin, and Ne-

braska, whether constructed of solid earth-work, or portrayed in the arrangement of truncated mounds, are universally accompanied by one or more of these elongated oval works; and wherever they appear in solid earth-work, this figure is appended to the head or at the larger end. Now here, in Ohio, at a point not less than seven hundred miles distant from any known work of the kind, this singular feature is faithfully preserved. I first visited this work in the year 1832, and revisited it in 1849, with a view of satisfying my curiosity in regard to this feature which was represented by De-coo-dah as an inseparable appendage; he stated that this union of symbols originated in the fact that both were inseparably associated as objects of worship, and that works of this kind were always constructed in high places where sacrifices were offered.

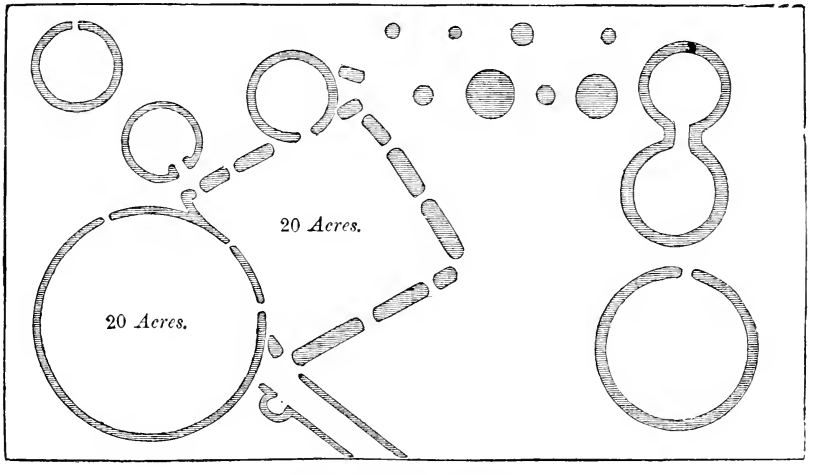
And this representation is abundantly verified here, not only in the remaining impression of intense heat on the stones that lie adjacent to the work, but also in similar impressions apparent on the surface of the interior structure. In conversation with De-coo-dah relative to this fact, he observed that when the worshippers of reptiles were reduced by the fortunes of war, and compelled to recognise the sun, moon, and heavenly bodies as the only objects worthy of adoration, they secretly entombed their gods in the earth-work symbols which represented the heavenly bodies; and that those earthen symbols were arranged in the relative position of those selected in the heavens; and that the selection of deities was granted to all, and that when a sufficient number united in choice of the same stars, they constructed their symbols in conformity with that choice. And he then remarked, that he supposed that a large number fled before their conquerors, and established themselves for awhile in that remote region, where they were permitted to indulge in the use of their favorite symbols; but upon the advance of their enemies, when the hope of retaining their favorite form of worship could no longer be indulged, they buried their gods and fled, leaving many behind who buried their deities, and were thus enabled secretly to worship them in the midst of their conquerors.

Cut U.



EFFIGIES OF OHIO.

Cut T.



RESIDENTIAL CIRCLES.

CHAPTER XXIX.

THE EARTH-WORKS OF OHIO (CONTINUED).

RULING PROPHET'S RESIDENT CIRCLE.

THIS work is situated in Ross county, Ohio, and is near the Scioto river, four miles distant from Chillicothe. A plan of it is given in Cut T. The main body of the work is composed of a circle and a square. The perpendicular altitude of the embankment forming the square, in 1840, was twelve feet, with a base diameter of forty feet, enclosing an area of twenty acres. The perpendicular altitude of the embankment that forms the great circle, was six feet, with a base diameter of thirty, and enclosing an area of little less than twenty acres. There are five small circles in the vicinity of the main work, varying in diameter from two hundred and fifty to sixty feet; these are similar in form, with the exception of one that presents, at its entrance, an elongation or inner extension of wall.

Adjacent to one of the small circles, we find a twin or double circle, with an adjacent conical mound. There is also a small circle attached to one of the long walls, presenting a rare and singular arrangement. The two long walls running parallel with each other and communicating with the water, are four feet high, two thousand feet long, with a base of thirteen feet, and distant from each other fifty feet.

In presenting the outlines of this work to De-coo-dah, he remarked, that the great circle enclosed the residence of a ruling prophet who first resided in the larger of the small circles adjacent to the twin circles; and that, during the erection of the great circle, his wife presented him with twin sons in honorable commemoration of which he ordered the erec-

tion of the twin circles, to which he appended as nursery circle, the old residential; that in after time he attached a residential circle to the festival square, for his first born, that he might aid him in the government of the people. He also erected a circle for the second born, to which he appended the seal of succession, set in the inner curves of his circle. And to the one of long walls of secret seclusion, he appended the sacred circle of prophetical widowhood, in honor of the mother of the twins.

HOLY CITY.

This stupendous earth-work (shown in Cut Z, fig. 3) is traditionally represented to have been the encircling safeguard, or rampart of a holy city. This, like the former, is situated in Ross county; but it encloses a much larger area, and is of more complicated form.

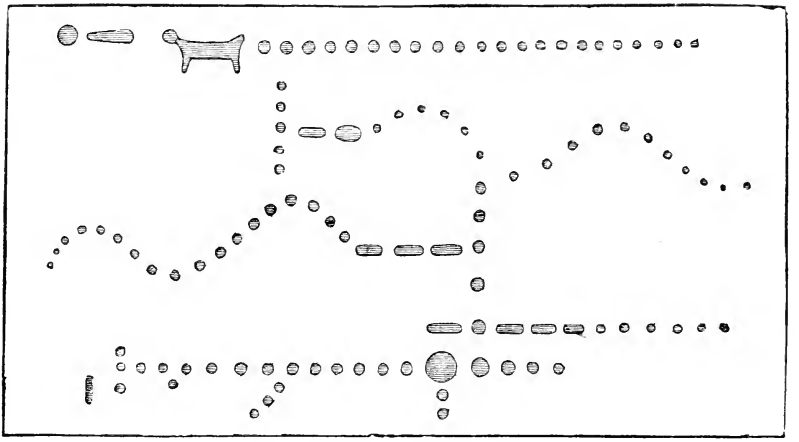
The large circle is thirty-five hundred feet in diameter, with eleven exterior openings; and the small circle eight hundred feet in diameter communicating with the large circle, but having no exterior entrance.

The whole work, as will be perceived, comprises two circles, a semicircle, and a square. Within the semicircle there is an embankment resembling, in outline, a crescent, or a new moon; and there is a sacrificial altar appended to a national mound within the larger circular enclosure, and between it and the square.

The smaller circle is traditionally represented to have surrounded the secluded residence of the ruling prophet. The larger circle enclosed holy or consecrated ground, where daily intercourse was had with the prophets; and it was occupied by such as bore rule, and were highly favored by the people.

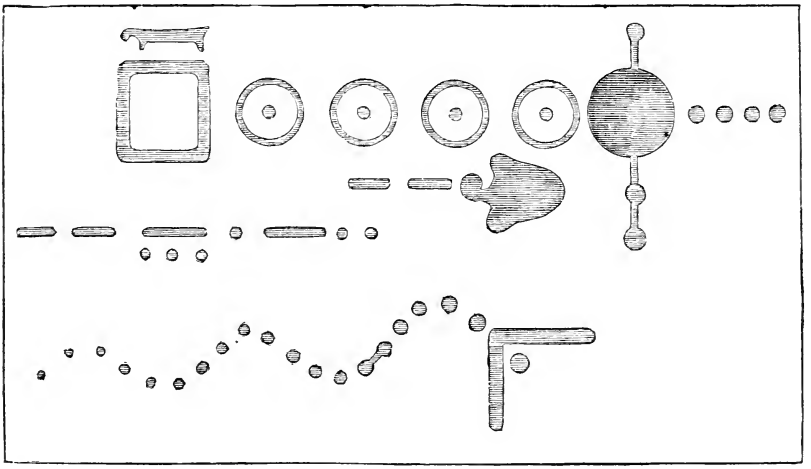
The square appended to a circle was universally set apart as a place of public resort, where all might join in feasting and merry-making.

Cut U.



GOTTENBURG WORKS, IOWA.

Cut S.



WORKS OF PRARIE DU CHIEN.

CELESTIAL CITY.

The earth-work to which we have given this name is also situated in Ross county, near Paint creek. It is somewhat smaller than the work last described, but so nearly resembles it in general outline and arrangement, that I have deemed it unnecessary to present a separate diagram.

The square is twelve hundred feet in diameter. The oblong octagonal enclosure, which in this work is substituted for the larger circle, is twelve by eighteen hundred feet in diameter. The small circle appended to the octagon is six hundred feet in diameter.

It is worthy of remark, that many of the squares in these earth-works contain equal areas, which favors the conclusion that they were designed for the same use.

The elongated, partially octagonal enclosure, is traditionally represented to have been dedicated to the stars; and we perceive the representation of the two clusters, or groups of stars, in its vicinity, one of which extends within the circle, and terminates near the altar. The outer stars were dedicated to the use of such as were not allowed to enter the circle, and were regarded as the representatives of inferior deities.

Within the octagonal part of the circle, I find the residential circle of the senior prophet. Those residentials are never found enclosed by large circles, but are frequently surrounded by sacred octagons, where senior prophets (whose residential required a true circle) rule.

The small circle attached to the octagon and semicircle seems to sanction the worship of the moon, as well as the stars.

FESTIVAL CIRCLES.

Another work, in Ross county, presents in outline two circles, a semicircle and square, differing from the holy city in the manner in which the circles are connected together.

The two circles adjacent to each other are separated by an

unbroken enbankment. While they thus remain unconnected with each other, they are yet both connected with the square. They have neither altar, residential circle, nor ensign of royalty, enclosed.

This arrangement is traditionally represented to be exclusively festival; the larger circle dedicated to feasts of the sun, the smaller to the moon, the semicircle to the stars, and the square to ordinary festivities.

The walls enclose an area of about twenty-seven acres. They are much defaced by the ravages of time; their present perpendicular altitude being about six feet.

There are many smaller works near by, and several larger ones in the neighborhood. That which seems to have attracted most attention, is denominated mound city by the surrounding inhabitants; many curiosities have been obtained from it, with specimens of sculpture of a higher order than is often executed by savage nations.

Within this octagonal enclosure we find an elongated sacrificial altar, surrounded by representations of the seven stars. This indicates high reverence for that group.

In the vicinity we find a prophets' residential circle, a funeral circle, four conical residentials, and six burial mounds, three of which are engrouped.

The sun, the moon, and the stars, with the ancient American, were all objects of adoration; and all had their temples and altars, of divers forms, and various dimensions.

Thus arranged, they presented to view by day the representations of those deified luminaries, as the objects of universal adoration; and they were made the receptacle of holy relics, many specimens of which have been procured from them by excavation. It is to be regretted that the reckless hand of the curious antiquarian had not been stayed before such havoc was made in this once beautiful group.

This work is in the vicinity of Chillicothe. It is enclosed by a wall, now much defaced. The area enclosed is neither round nor square, but partakes of both forms, and contains about thirteen acres, with an east and west entrance; and it surrounds twenty-three earth-works, that are traditionally de-

nominated the tombs of the gods (with the exception of one elongated sacrificial work); the remainder of the enclosed works being truncated or conical mounds.

ROYAL UNION CITY.

This large and interesting monument of antiquity is also situated on the north fork of Paint creek, a tributary of the Scioto. It encloses an area of one hundred and twenty-seven acres, its general outline being that of a parallelogram in connection with a square.

"There," said De-coo-dah, pointing to the semicircle work, enclosed within the great parallelogram, "on the summit of three great embankments dwelt in state three ruling monarchs. The four smaller mounds enclosed within the crescent stand as birth memorials of their male issue.

"Two of these sovereigns offered sacrifice to the stars on the altars in the southeastern corner of the parallelogram, while the other sacrificed to the moon, in the vicinity of the prophets' residential circle. This prophet, being one of the most holy known in the order of prophets who officiated in the offering of sacrifice alone, was permitted to dwell upon a royal mound within the sacred circle.

"The entrance to the parallelogram adjacent to the sacred circle, being consecrated to the use of prophets only, is also guarded by a sacrificial altar. The nine mounds in the vicinity of the semicircle were located with reference to the relative position in the heavens that the deified stars bear to the meridian moon; they are composed of and contain the ashes of the offerings made to those deified luminaries. The mound located without the walls, near the junction of the square with the parallelogram was formed from the grosser parts of such offerings."

The festival square is of ordinary dimension, and much impaired by the ravages of time. The large cluster of burial mounds in the vicinity, is indicative of a numerous population. The crescent work, enclosed within the parallelogram, enclosing the three residentials and four memorials, differs

from other crescent works by the addition of an unbroken wall running across, and connecting the two horns or points of the crescent, thereby enclosing the area within, with an entrance near the centre of the semi-circular wall. The area enclosed within the main wall of the parallelogram, is twenty-eight by eighteen hundred feet in diameter.

This great work, being in a very broken and dilapidated condition, and my survey of the premises being a partial one, I refer the reader to the plan given by Dr. Davis and Mr. Squiers, in their published contribution to the Smithsonian Institution.

PROPHET'S METROPOLIS.

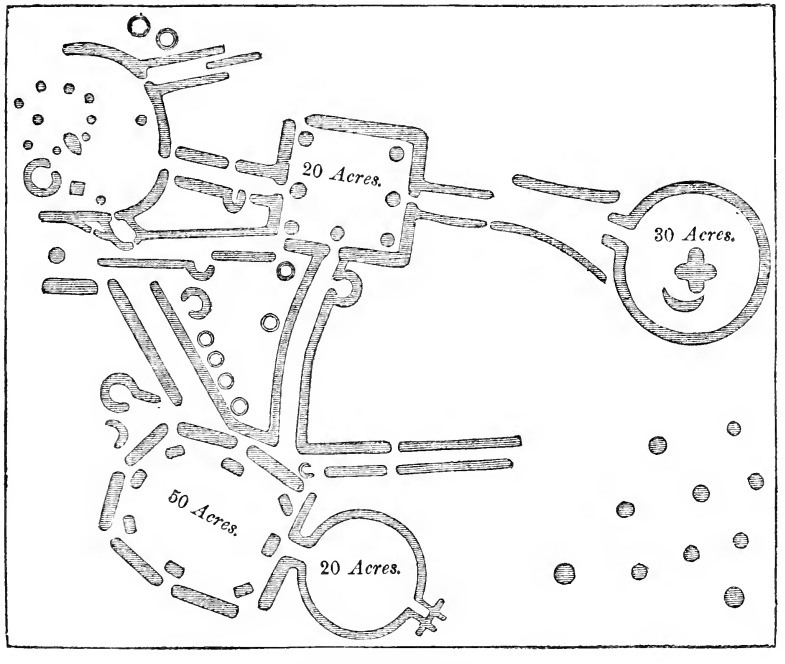
This work is situated near Newark, Licking county, Ohio, and occupies an area of nearly two miles square. Its arrangement will be comprehended by reference to the diagram given in Cut Y. It consists of three principal divisions, connected by parallel walls and smaller works. The parallel walls and detached portions of the works generally, as well as the small circles, are very slight, rarely exceeding four feet in height; but the embankments of the principal or regular portions of the work, are much heavier. Those of the larger circular work, are generally about twelve feet high, and fifty feet in thickness at the base, enclosing an interior ditch seven feet deep by thirty wide.

At the gateway or entrance of this large circle, however, the walls are much higher than at any other point, being not less than sixteen feet in perpendicular altitude, with a ditch of thirteen feet in depth, giving, from the bottom of the ditch to the top of the embankment, an actual height of thirty feet at this time. What a towering wall must this once have been!

The walls of the lesser circle are in general about six feet high, and are without a ditch. The walls of the octagonal enclosure, as well as of the square, are about five and a half feet high, and these, too, are without ditches, either interior or exterior.

The larger circular structure is one of the best-preserved

Cut Y.



THE SACRED ENCLOSURES.

and most imposing in the state; there are many which enclose larger areas, but none whose outlines are more clearly defined. At the entrance, the walls curve outward one hundred feet, leaving a passage eighty feet wide between the deep ditches on either side.

In entering this ancient avenue for the first time, the visiter can not fail to experience a sensation of awe, such as he might feel in passing the portals of an Egyptian temple.

The area of this circle is something over thirty acres. It is perfectly level, and thickly clad with the timber-trees common to the surrounding forest. In the centre of the circle, there is a large embankment, or rather a union of four mounds, forming an unbroken outline.

About one hundred feet distant from these, there is a curved embankment, of slight elevation, about two hundred feet in length, presenting the outline of a new-moon or crescent. There is also another lunar circle connecting the octagonal enclosure with a residential circle, which is also appended to one of the secret avenues leading to the unfinished octagon.

The circle appended to the octagon, and the festival square, each enclose an area of twenty acres; the octagonal enclosure contains fifty acres. The most extensive avenue measures six thousand feet in length, and the other four thousand five hundred feet. The great circle is distant from the festival square one thousand two hundred feet, while the unfinished octagon, evidently designed, when finished, to enclose a heavenly cluster, is eight hundred feet.

This entire work is traditionally represented to have been a prophet's metropolis, or holy seminary of priests or prophets, with its holy circles, festival square, secluded walks, private avenues, sacred residentials, heavenly clusters, and funeral-piles.

The five residential circles were the permanent abodes of the senior fathers, who were appointed by the people to impart instruction to the junior prophets. These latter inhabited, in common, the pyramidal mounds within the octagon. To the octagon is appended a holy festival circle, known as such by its peculiar manner of construction, being formed

with two avenues, the one from without, and the other communicating with the octagon. Upon the pyramidal altar, adjacent to the cluster of symbols of deities, was consumed the evening sacrifice offered at the appearance of each new-moon.

SACRIFICIAL TEMPLE (UNFINISHED).

Fourteen miles from Chillicothe, on a beautiful terrace of Paint creek, is an earth-work, traditionally represented as an unfinished temple of sacrifice. It consists of two circles and a square. The larger circle surrounds an area of twenty-seven acres, and has a diameter of three thousand five hundred feet. The wall is much impaired by the ravages of time, its greatest perpendicular altitude not exceeding four feet, while the thickness of the embankment at the base, at various points, is over forty feet. The small circle is more perfect, it has a diameter of three hundred feet. The square is one thousand two hundred feet in diameter, and in a better state of preservation. Comparison with similar works in other places, show this to be in an unfinished condition.

This region abounds with earth-works of this description, more than any other explored in North America. This seems to indicate the former presence, at this point, of a very dense population. Works of this class are too numerous, and too nearly adjacent to each other, to admit of the supposition that they were constructed as fortifications, or for military purposes, even were it not that many of them occupy localities wholly inappropriate to such a design.

UNFINISHED SANCTUARY.

This work, also situated in Ross county, presents an unfinished appearance within. The embankments, however, appear to have been complete, and only differ from many others in having no common entrance except by way of the square.

This may be classed with sacred circles, but as to its special

use we have no tradition. We regard it, in connection with others, as designed, when completed, for a secluded sanctuary, being formed of two circles and a square, of similar dimensions with those works traditionally represented as such, with interior works corresponding, so far as they appear.

FORT ANCIENT.

Notwithstanding this great work has already been described at some length in the preceding pages, it would hardly be deemed proper to pass it without notice in our present enumeration of the more remarkable earth-works of Ohio.

Fort Ancient occupies a high bluff on the eastern shore of the Little Miami river, in Warren county, Ohio. It has an elevation of about two hundred feet above the level of the streams which partially surround it. (See Cut V.)

The earthen wall which encloses it, exposed as it has been for many ages to the wear of time and the action of the elements, yet retains a perpendicular height of from eight to eighteen feet, with a base of about fifty feet.

It is nearly surrounded by precipitous ravines, but on the eastern side, a narrow terrace connects it with an undulating plain which gradually widens as it recedes eastward.

The area enclosed within this wall or embankment is found, on a critical survey, to be about one hundred acres. It is thickly covered with trees, the appearance of which differs little from those of the surrounding forest. If, then, the area enclosed was once clear of trees, and the residence of man — a fact which there seems little reason to doubt — the surrounding country may have been equally free and clear, and have been inhabited by a numerous and dense population.

We have already expressed our conviction of the error of those who suppose these enclosures to have been constructed by the ancestors of the present race of Indians. The natural indolence of the Indian and his averseness to any kind of manual labor are well known. But these works bear testimony to a degree of enterprise and of patient industry, that would bring no discredit to any race or nation known to history.

Some have imagined this work to have been designed to represent, by its outline, the general form of the continent of North and South America, to which it does indeed bear a considerable resemblance, but there is little to render such a conclusion probable. My old friend, De-coo-dah, on viewing a drawing of this work, expressed an opinion that the southern enclosure was constructed and occupied at a date long anterior to the addition of the northern part. "For," said he, "the southern enclosure bears, at the place of entrance, the indications of having been originally complete in itself; and also testifies, by the presence of the two conical mounds, on either side of the entrance, to a change subsequently made in the original work." These mounds were probably formed from the earth which had formerly rested above the primitive gateway: for the traditions of De-coo-dah represent the entrance or gateway to have been originally constructed by setting up timbers endwise, inclining together at the top, so as to form a narrow triangular opening, through which men could easily pass, but so small as to completely exclude beasts of huge stature, such as are supposed to have roamed the surrounding country in the days of the mound-builders. De-coo-dah added that these walls were constructed by the successive labors of a long line of kings or rulers, whose pride of dominion led them to enlarge and extend the original work.

There are at this time twenty-five breaches or openings in the wall of the southern enclosure. These are supposed by some to have been designed for gates or passways; by others, to have been the sites of block-houses, or places for lookout or of defence. But it appears evident to us, as we have before stated, that these openings have all been made by the ravages of time, aided by the uprooting of trees which formerly grew upon the embankment, the wash of water, and the trail of men and beasts.

We suppose this embankment to have been, originally, not less than thirty feet in height. Even this estimate falls far short of tradition; some portions of these walls are represented to have towered above the tops of the highest trees.

Tradition assigns to this remarkable work the name of the

Moon City. As to the origin of this name, we can only venture a conjecture: the ancient Americans are traditionally represented to have worshipped the moon, and, moreover, to have regarded it as the elysium or place of refuge for the departed spirits of obedient females, where they might indulge at their ease the passion of curiosity, in a ceaseless journey about the world. The lofty site of this ancient city, and the safety secured to its inmates, by its high embankments and inaccessible position, may have suggested a comparison with the moon. The moonlike or crescent-shaped work, in front of the original entrance, strengthens the probability of this supposition.

The reader will discover, from an inspection of the diagrams representing the general or prevailing configuration of the great works in the Scioto valley, that but little affinity is apparent in general outline between those of the Ohio valley and those of the upper valley of the Mississippi; and yet there are some striking coincidences which seem to indicate a common origin.

In northern Illinois, Wisconsin, and Michigan, we find the triangle, the square, and the pentagon enclosed by the circle; we also have the crescent, the serpent, and a multitude of gigantic effigies. In the valley of the Ohio, we have the crescent, the serpent and other effigies, isolated and in miniature, as seen in Cut Z, fig. 2. This work, so clearly delineated in the diagram that literal description would be superfluous, is situated on the west bank of the Scioto river, about five miles from Portsmouth, Ohio. It not only corresponds in configuration with effigies common in Wisconsin, but it also contains deposites of mica, an article which is always discovered in the traditional cemeteries of the prophets. In Cut Z, fig. 1, we have the square enclosure in connection with the circle, presenting, in the area enclosed, the forms of the circle, square, and the crescent, separate, yet in conjunction or relative combination, as seen in the cut. This work appears in Pike county, Ohio, on a second terrace of the Scioto, and only varies from the enclosed triangles of Wisconsin and Minnesota, in the shape of the area enclosed.

CHAPTER XXX.

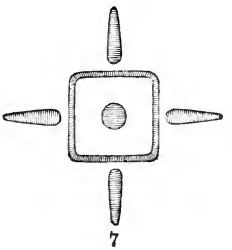
EGYPTIAN SANCTUARY.

IN a cavern situated about twenty miles below the junction of the Wabash river with the Ohio (in the state of Indiana), are found some very remarkable relics of ancient art, in the paintings and sculpture which cover large portions of the smooth walls of the interior. This cavern is commonly known as the Robbers' Cave, from having once been made a place of resort by a band of marauders, who, in the time of the early navigation of the Ohio, used to plunder the boats passing to New-Orleans, and oftentimes murdering their crews.

The length of the cavern is about two hundred feet, and its breadth eighty. At its farthest extremity a well-like passage extends upward to the height of fourteen feet, and gives entrance to a dark and gloomy recess or chamber, situated directly above the main cavern, while the mountain still towers far above all. (See cut GG.)

The floor is nearly level at the centre, through the entire length of the cavern, rising at either side by regular gradations, so as to form rude seats sufficient to accommodate a numerous assembly.

A large portion of the side-walls being smooth and even, are covered, as we have already stated, with singular paintings and figures cut in the rock; these are grouped in clusters and sections, the arrangement of which exhibit evident marks of design. These paintings are much defaced, and some of them are almost wholly obliterated. But those which yet remain, can not fail to be regarded as highly interesting and important relics of antiquity. Some of these are depicted in Cut W, where will be observed the figure of the sun, cut in the rock, and paintings of the moon in various phases, and



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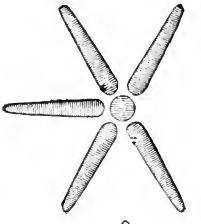

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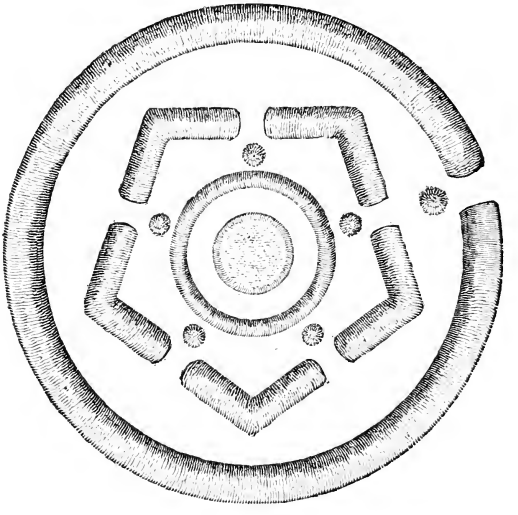
Scale, 200 *feet to the inch.*

CEMETERIES OF WISCONSIN.



Scale, 135 *feet to the inch.*

ACRIFICIAL PENTAGON.

stages of increase and declension; the serpent, in the form of an orb, or as if swallowing its tail; the viper, with distended jaws, in attitude of attack upon the scorpion, the tongueless crocodile, the double-headed serpent, and the seven stars. On the opposite wall is presented the figure of a huge monster of the same description as that seen in tumular effigy on the plains of Muscoda, in Wisconsin, together with a smaller but yet more remarkable animal of a species wholly unknown. It is represented as conveying food with one of its paws or feet, to its mouth, which appears to be placed in the centre of its body.

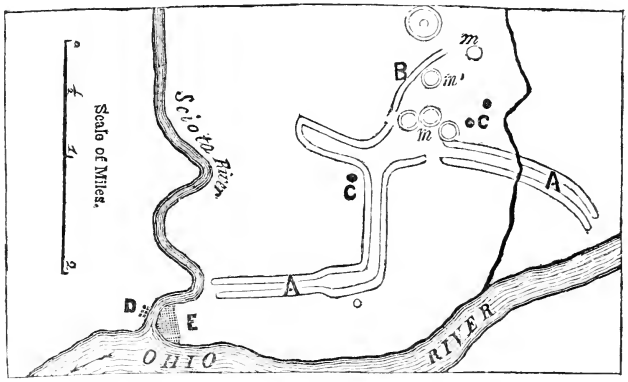
There are many other drawings upon the walls less clearly defined, resembling the buzzard, eagle, owl, quail, &c., together with tropical and other animals. There are also several figures of men and women distinctly traced, clad in ancient costumes. There are eight of the figures much defaced, however, that appear in Cut O, fig. 1, and three resembling those of fig 2; we remark that those forms appear of earth in great perfection on the plains of the English prairie in the vicinityof Muscoda, and at other points in Wisconsin in comparative miniature in connection with those presented at figs. 3 and 4.

EARTHEN WALLS OF OHIO.

The full extent of the lines of earthen walls or embankments that have been thrown up by the mound-builders in the great valley of the Mississippi, apparently designed for covered pass-ways, will probably never be fully ascertained, in consequence of the passed and progressing demolition of them. The remaining relics, however, that may be traced in the Ohio valley alone, indicate enterprise and energy among the mound-builders that would compare favorably with the present advancement of internal improvement, and show a national character for energy unknown in the annals of savage nations. The extent of this class of works alone forbids the idea of Indian origin. Near the confluence of the Scioto and Ohio rivers, we have twenty-one miles of embankment of this description, twenty feet wide, and from three to six in altitude, connecting various works scattered along the Ohio

river, and embracing a section of about eight miles. The main body of the work is presented in the appended plate.

PORTSMOUTH WORKS, OHIO.

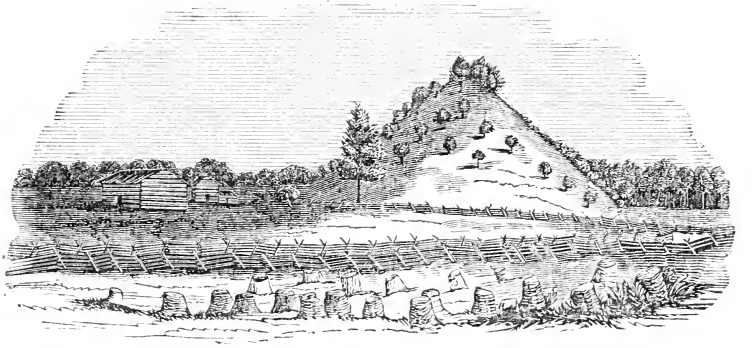


EXPLANATION.—AA, Walls of Earth; B, Highland; CC, Wells; D, Alexandria; E, Portsmouth; *mmm*, Mounds.

Works similar to these are found in great numbers throughout the Mississippi valley, and in the valleys of the Scioto and Miamis there are many of them, evidently disconnected and yet contiguous to each other; some connecting enclosures, some leading to watering-places, and others isolated and unconnected with other works, extending many miles, and running on parallel lines. There is also a single line of embankment running in a northeast direction from a point near the Scioto toward Lake Erie, that may be clearly traced seventeen miles in length, unbroken except by water-courses, yet in many places almost obliterated by the uprooting of large timber that formerly grew on the work. The most perfect remains present an altitude of from four to five feet with a general base of about twenty-five. Three hundred and six miles of this order of earth-work, in the state of Ohio alone, may yet be clearly traced, and yet this order of form and arrangement embraces but a small portion of the earthen remains of antiquity in that state. It is also worthy of remark that the magnitude of area enclosed is not always a correct index of the amount of labor expended in the work. In High-

land county, Ohio, there is a work, with little less than one mile and five eighths of heavy embankment, enclosing a fraction less than forty acres of land, and Fort Ancient, in Warren county, Ohio, has a fraction over four miles of heavy embankment, enclosing only one hundred acres. The entire group of enclosures at the mouth of the Scioto, with more than twenty miles of embankment, encloses less than two hundred acres.

GREAT MOUND OF MIAMISBURG.



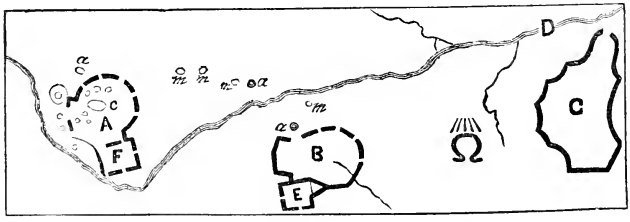
This grand colossal earthen structure is situated in the vicinity of Miamisburg, Montgomery county, Ohio, and is sixty-eight feet in perpendicular altitude, and about eight hundred and fifty in base circumference, containing three hundred and eleven thousand, three hundred and fifty-three cubic feet of earth. Mounds of this form abound throughout this valley, and are of all sizes and dimensions, towering upward from the mole-hill to the miniature mountain. At the junction of Grave creek with the Ohio, in Virginia, we find another, seventy feet high, with a base circumference of more than a thousand feet. At Cahokia, in Illinois, there is another, towering to the height of ninety feet, with a base circumference of over two thousand feet, and a level top, with an area of more than two acres.

Mounds of these extraordinary dimensions abound more in the south, and with increased dimensions. Near Salverstown, Mississippi, there is one that occupies an area of six acres; but in the upper valley of the Mississippi, from the

junction of the Ohio river north, a base diameter of from twenty to ninety feet, and an altitude of from three to thirty is most common.

And yet there are many groups in the north arranged in circles, squares, triangles, and lines, together with others that present no apparent regular order of arrangement that would require for their construction the labor of a thousand men many months, aided with all the modern improvements in mechanical implements in their construction. Others are seen isolated and alone, occupying summit heights of large dimensions, formed of earth in strata, evidently obtained in different and distant localities. A splendid view of many of the last described may be had from the heights of the hills west of the town of Dubuque, in Iowa, occupying the points of lofty spurs that grace the eastern shore of the Mississippi. They seem to have been designed to give an artificial finish to a most beautiful and romantic natural scenery. Indeed, some of those works are of such colossal proportions, that many persons hesitate at first view to ascribe them to the hand of man. But they are uniformly placed in such reference to the adjacent and surrounding hills, and their confirmation is so unique and similar, that few observers hesitate long in referring them to the hand of art.

ANCIENT WORKS ON PAINT CREEK.



Explanation.—A, an enclosure, containing seventy-seven acres; B, do., eighty-four acres; C, do., one hundred and thirty-six acres; D, wells in Paint creek; E, an area of twenty-seven acres; F, do., twenty-seven acres; *a*, *a*, wells; *m*, *m*, truncated mounds.

This plate exhibits a section of nearly five miles of Paint creek, a tributary of the Scioto river. Within this limit are

embraced three extensive works, designated by letters A, B, and C. These works combined, present upward of six miles of heavy embankment, and enclose areas of from twenty-seven to one hundred and forty acres each. The work marked B, is about fourteen miles distant from Chillicothe, and is a well-preserved structure. The gateways, or places of entrance, are wider than those generally seen in similar structures. This form or arrangement of earthen-wall, is seen at three other points in this valley, but none are so well preserved as this one. There are several elliptical elevations in the vicinity, and a well-portrayed crescent work, resembling those found in Wisconsin and northern Illinois.

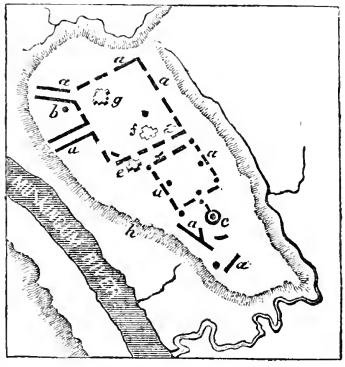
The work marked A, is situated a few miles nearer to Chillicothe, and on the opposite side of Paint creek. This work presents an uncommon feature. It occupies two terraces, the square being placed on the second, while the main body of the work occupies the third terrace of the creek. Within the larger work, near the centre, there is a large elliptical mound, the largest elliptical work in this valley; its length is two hundred and forty feet; base width, sixty; height, thirty. The interior is composed of earth resembling the sub-soil in the vicinity, but the surface, covering to the depth of eighteen inches, was evidently obtained from some water-course, as it is composed of sandy clay, loam, water-washed pebbles, and stones of various small dimensions. This work is surrounded by a slight wall, or elevated work, that resembles the matrimonial ring so frequently seen in Wisconsin. But the intermediate space between the ring and the main body of the work, is nearly filled with the wash from the sides, and now presents the form of a low stage or flat terrace. There are several large truncated, or conical mounds, adjacent, that are formed of clay; there are also several deep pits in the vicinity, from which it is believed the earth was obtained for their construction. Adjacent to the great circular work, or wall, is a small circular wall, enclosing an area about two hundred and fifty feet in diameter, with a flat circular mound in the centre, the facsimile of the matrimonial circles that appear on the waters of the Chippewa river, not less than seven hundred

miles northwest from this point. This work will soon disappear in the cultivation of the premises. There is also a crescent work in the vicinity, formed of earth and stone that bear the impress of fire; and many small mounds are in the vicinity, appearing to retain no deposite whatever.

The work marked C, exhibits the form of a dilapidated arrangement of stone-work, on the summit of a high hill, overlooking a narrow valley, through which a small tributary of Paint creek, denominated the Black run, flows, and where other similar works appear. The body of this work presents an elliptical form, and the lines may yet be clearly traced, notwithstanding much of the material has been removed by the first settlers in the construction of chimneys and buildings. The purpose of this strange work in the valley, is considered by many inexplicable. The position occupied, together with the small area enclosed, entirely precludes the idea of defensive origin, it being located in a narrow valley, where the natural hills would command far greater advantages. The material, however, seems to have been promiscuously thrown together, and there is no evidence of any other arrangement formerly than is now seen. There is, however, a feature in connection with this work, that may afford an aid to conjecture: it is the singular construction of five walls, starting within ten feet of the unbroken line of the elliptical enclosure, extending north about one hundred feet, slightly diverging, but running in nearly parallel lines. These walls are about ten feet distant from each other, and twenty feet broad at the end nearest the enclosure; they diminish, as they recede, to ten feet at their extremity; but if extended one hundred and fifty feet, the five walls would terminate in one connection, and present in form the precise outline of the earthen mound of extinction that abounds far west; its location on low land is also a corresponding feature. This work is totally unlike any stone-works that are located on the highlands in the vicinity. The great stone-work of Paint creek, two miles distant (letter C), that overlooks this work, bears no resemblance to it whatever; both works, however, may have originated with the same people. It is a reasonable presumption, in view of the

fact that neither possesses, in any of its parts, the regular finish that is frequently seen in truncated, or conical stone-works, occurring in similar localities in the surrounding regions. Our own conclusion is, that these strange stone structures present to view nothing more than a large collection of material, gathered together and conveniently arranged for the structure of great works, that were from some cause permitted to remain unfinished. Many earth-works, here and elsewhere, present the same feature. The form of the work C, is well given in the cut. It conforms to the ground on which it rests, the land falling off precipitously all around, except at the north, where it connects with the receding high land. Its location is similar to that on which Fort Ancient appears. This huge mass of stone, collected at the cost of much labor, presents no appearance of a completed artificial wall, although the arrangement of the material favors such a design. The area enclosed being about one hundred and forty acres, and the material being very equally distributed in the circuit, favors the idea that the construction of a wall was anticipated.

ANCIENT WORKS AT MARIETTA.



EXPLANATION.—Heavy black lines, *a*, *a*, *a*, *a*, *a*, walls of earth; *b*, a mound; *c*, a mound, thirty feet high; *e*, excavations; *f*, a terrace, eight feet high; *g*, a terrace, nine feet high: *h*, the former bank of the river; black dots indicate truncated mounds.

This interesting group of ancient remains, briefly noticed in another part of this work, is situated on the second terrace of

the Muskingum river, near its junction with the Ohio, on a sandy plain, elevated about one hundred feet above the present bed of the river, and is probably one of the first works that arrested the attention of the early explorers of the Ohio valley. It was noticed by Mr. Harte in his travels of 1791, and more minutely described in Mr. Harris's published tour in 1805. Several surveys have since been made, with much care and critical accuracy at the time of their prosecution. The continuous demolition of portions of the work, in the march of civilization, has given rise to some small discrepancies in the several delineations of the works in diagram, while the leading outlines have nevertheless been well preserved by all, and attempted to be faithfully given in the appended cut. This plate is from an early survey of the premises made by Mr. Harris, in 1804. The works consist of two irregular, but somewhat similarly-formed squares, the larger enclosing an area of little less than fifty acres, while the smaller embraces about half that area. The town of Marietta being laid out over them, the progress of improvement is annually reducing, and a few more years will probably entirely destroy the last remains of this once magnificent work. The walls of the largest enclosure, where least interrupted, yet retain an altitude of about six feet, with a base varying from twenty to thirty feet; and it is worthy of remark, that the greater the altitude, the more contracted is the base. This general feature in the wall, sustains the conclusion that a uniformity in height once prevailed, for it is evident that the wear of the wall by the wash of rain, would increase the base. The same feature is also seen in the smaller work, the walls of which, from present indications, never were so massive as those of the larger work. The similarity of form, in the general construction of these great works, presents the feature noticed by Decoo-dah in the enlargement of Fort Ancient. The apparent appendages to the smaller work indicate a more thorough finish, while the additional pyramidal works within the larger, sustain the idea that the advancing pride of a prosperous nation, was fostered in the enlargement of their national fortress. They also present features of a striking character,

showing the unfinished condition of the enlarged work, by the absence of bastions at each place of entrance, which appear in the order of arrangement in the smaller work.

That this larger work was of more recent structure than the smaller, is not only evident from the unfinished condition of interior appendages, but also from its singular configuration. It is unlike any other enclosed structure in the Ohio valley, and is entitled to classification with the improvements of the era in which it was constructed.

The pyramidal structures, designated by *f* and *g*, within the larger enclosure, are colossal works, and bear some resemblance to the pyramidal works of Central America. The largest work (*g*), is an oblong square, one hundred and eighty feet by one hundred and thirty, with a general altitude of ten feet. Midway, on each of its sides, are graded ways, twenty-five feet wide and sixty feet long, of gradual ascent, which are the passage-ways to the top. The work marked *f*, is similar in form, but of smaller dimensions, indicating an unfinished condition in the absence of one graded way, it having but three in all. There are two parallel earthen walls running from the wall of the larger enclosure toward the Muskingum six hundred and eighty feet, with a covered passage between one hundred and fifty feet wide. Evidence of a similar passage at the southwest corner, is perceptible in lineal undulations of the earth yet apparent. This is also an improvement of which the smaller enclosure is destitute; that having but one embankment, which seems to have been designed as a connecting link between the small circle and the square. The relative arrangement and general form of the exterior works being given in the plate, and the many notices and descriptions which have been published heretofore, render an elaborate description of this work superfluous.

A short distance west of Chillicothe, on the north branch of Paint creek, there are two enclosures connected with each other. The largest contains an area of about one hundred and ten acres, surrounded by an earthen wall, partly encompassed by a ditch twenty feet wide. Within this enclosure there is a group of six conical mounds, that are also surround-

ed by a wall and ditch. These conical works seem to have attracted the attention either of the first pioneers or French occupants, or possibly of the Indian tribes of that region, and were evidently used by them as cemeteries. They not only contain many skeletons in different stages of decomposition, but the earth of which they are composed, gives evidence of having been recently disturbed by the mixture of vegetable mould, and by the lack of solidity in the earth lying directly above the deposites as compared with the earth elsewhere. The small enclosure appended to the larger on the east side, contains an area of about sixteen acres, enclosed by a wall of earth, with several places of entrance, but with no signs of a ditch or other appendages.

Near Somerset, in Perry county, Ohio, may yet be seen the fragments of a wall, enclosing about forty acres, formed of earth mingled with fragments of stone and rock promiscuously thrown together, sufficient in quantity to form a wall of five or six feet in height, with a proportional base. The principal opening to this enclosure is protected by a rock of sufficient size for that purpose. Near the centre of the enclosed area, there is a large truncated mound, composed of earth containing no apparent deposite. Near the southern extremity of the enclosure, there is a slight circular wall, resembling the matrimonial rings heretofore described.

FORT HILL.

Near the south line of Highland county, Ohio, about twelve miles south of Hillsborough, is an isolated hill, unlike any in the vicinity, its sides being steep and difficult of access, except at its northern and southern angles, and its top level and smooth, with an area of about fifty acres, densely covered with heavy timber. This plot of land, with an elevation of about five hundred feet above the level of Brush creek that washes its base, is surrounded by a ditch of considerable depth, that has been partially filled by the wash and wear of its own sides, and the decomposition of vegetable matter. Along the exterior edge of this ditch, extending in an almost

unbroken line around the summit of the hill, there yet remains a huge mass of stones that bear no marks of mechanical arrangement, but which were evidently thrown promiscuously together by the hands of man. Being partly covered by a portion of the earth thrown from the ditch, and the accumulation of vegetable mould for many ages, they now present a wall of earth and stone, more than one mile and a half in length, interrupted at intervals by breaks, supposed by some to have been designed for gateways. But these breaks occur frequently at points naturally inaccessible, and this fact conflicts with such a conclusion. By sinking shafts in three different places along the interior of the wall, I discovered, that on the surface of the primitive earth, the stone was not mixed with earth as at or near the surface, but had been buried by earth thrown from the ditch, and thus I arrive at the conclusion, that the collection of material, and the excavation of the ditch, were prosecuted at one and the same time, and that those imaginary gateways were left for the convenience of persons engaged in the collection of material, designed to form a wall, the foundation of which should rest in the ditch, and be protected from the upheaving of frost by the replacing of the earth along its interior and exterior base. It is evident that a wall composed of so great a quantity of material, built on the surface of the earth, would be annually disturbed by the frost, and in the construction of such a wall out of undressed material, a wide foundation was indispensable to secure strength and stability. It must of necessity rise at an angle of several degrees, and thus have in the finish a narrow summit, if sufficiently elevated to secure protection from man or beast. The quantity of material at many points of the work, we suppose to be adequate to the construction of such a wall not less than ten or twelve feet above the surface of the area enclosed. The height of the wall, measuring from the bottom of the ditch, varies from six to fifteen feet, and its base width, from thirty-five to forty feet. There are thirty-three breaks or openings in the wall, twenty-two of which are irregular and narrow; several of them apparently designed to drain the ditch, having channels cut

through that answer that purpose. There are eleven causeways across the ditch, where the primitive earth shows no evidence of ever having been moved.

The points most easy of access appear at the northern and southern angles of the area enclosed, and at these points the openings and causeways are most spacious. The wall, at first view, seems to have been formed a little below the brow of the hill, but a critical survey of the work presents conflicting features. It is observed that at several points around the work, where sand-stone forms the original surface on which the loose materials were laid, the wall is most dense, and towers highest, and at those points presents a uniformity which is less apparent in other portions of the work. This circumstance sustains the conclusion that the wall, in its original formation occupied the brow of the terrace, and that water produced by the melting of snow (which would naturally be drifted by wind around a wall in such an elevated locality) continued annually to wash and wear the brink of the precipice, thus gradually undermining the wall. With its own weight it continued to give way, and slide down the hill, until in the lapse of time the obstruction was removed, the snow passed off, and the fractured wall remained in its position. It may have required the lapse of many ages to give the supposed result, and we have the evidences of antiquity furnished in the general aspect of the forest, abundantly sustaining the presumption of time. We find the enclosed area thickly covered with aged trees, some of which are also found growing in the earth thrown from the ditch, and lying on a portion of the stone that formed the interior base of the wall. This fact was disclosed by the uprooting of an oak that grew on the interior edge of the wall, whose trunk measured twenty-three feet in circumference. There was also a chestnut-tree of twenty-two feet in circumference occupying a similar position. This tree was ascertained to have nearly six hundred rings, or concentric growths, giving evidence of about six centuries since its germination. The oak having been blown down many years previous to its measurement, and the bark and surface sapwood having de-

cayed and fallen off, may safely be estimated as at least eight centuries old, giving ample time for the presumed change in the form and position of the wall.

We have not only advanced the idea that this work, together with the great stone work previously described in Ross county, was abandoned previous to their completion, but I have also given my view of the designed mode of construction. These views, founded on personal research, I conceive to be amply sustained by the occurrence of a similar work of smaller dimensions near the town of Hamilton, in Butler county, Ohio, that appears in all its parts to retain a perfect finish; this work is also situated on a high eminence corresponding in many respects with those already described. It encloses an area of about seventeen acres, with a well-preserved wall of earth and stone in mingled mass, giving great solidity and firmness to the structure. It skirts the brow of the hill, and generally conforms to its outline, each place of entrance being well fortified within by lines of embankment of earth and stone of singular and intricate description. They are interlocked with crescent-formed walls, and unlike any found in this valley, and are appended to works composed entirely of earth. The entrance most easy of access is also secured by the erection of an exterior crescent-formed wall of great strength and solidity. There are but few works in the Scioto or Miami valleys that seemed to have better withstood the ravages of time.

There is also another work in this valley formed of earth and stone of similar dimensions. It is situated on the great Miami near Piqua, in Miami county, on a high peninsula that is bounded on three sides by small streams, tributaries of the great Miami. The embankment is carried along the boundaries of the peninsula, and presents in configuration an oval form, resembling in outline the earthen effigy traditionally termed the tortoise. This embankment surrounds an area of about eighteen acres. The stones used in the construction of this work are water-worn, and were probably taken from the bed of the Great Miami, as there are but few remaining in that stream within several miles of the work. It

commands a view of many singularly-formed earth-works in the adjacent valley, some of which resemble the works of northern Illinois, Iowa, and Wisconsin. Some of these are in small circles, ellipses, and crescents. The work on the peninsula, however, does not present the solidity in structure apparent in some other works of the same class. Having in its original proportions more earth, it has consequently suffered more from the wash and wear of rain and frost. It is a remarkable fact that wherever the smaller works composed of earth and stone appear in the Ohio valley, they generally bear the features of a better and more thorough finish than those of the largest proportions. I have not yet been able to discover any of this class of works in the great valley of the Mississippi, enclosing areas of over twenty-five acres, that retain the features of a regular or final finish; from which I infer that the mounds of stone and earth were the last works of the earthern mound-builders; that they were erected for defence, in anticipation of an assault from a foreign enemy, deemed more potent in means of assault than those with whom they had previously contended, and by whom they were finally conquered and reduced to the servility which resulted in the total extinction of their nationality.

It appears to me apparent also that the valley drained by the Ohio river, from the Alleghany mountains to the Mississippi was the place of collision. This conclusion is sustained by the fact that nearly all the works of earth, or of earth and stone, that seem to have been designed for military purposes, and which are of any considerable magnitude west and north of those mountains, are found in this valley; and there is probably no part or portion of North America in which the evidences of a more numerous ancient population are more definitely marked; not only in the appearance of works of great magnitude designed for defence, but also in the immense number and complicated arrangement of extensive earth-works adjacent to each other, and evidently designed for other purposes, as well as the innumerable small works that adorn the hills and the plains from the Mississippi to the Monongahela.

MOUNDS OF MIGRATION.

Having obtained from De-coo-dah what I esteemed the interesting and reasonable explanation of the design of the amalgamation mound of Muscoda, I soon discovered a corresponding degree of plausibility in his traditions of the origin and use of others, among which I number the mounds of migration.

Those mounds, of various forms but regular in arrangement, we discover interspersed throughout the entire vale of the upper Mississippi, running from the north to the south, and from the west to the east, frequently diverging from those lines by following the highlands, or dividing ridges between leading streams or large water-courses. Elongated embankments, with intermediate conical mounds of small dimensions, abound most in this order of arrangement. These are sometimes accompanied by small effigies, but are more frequently without them. The migration memorial ranges differ from national lineal ranges, not only in the irregularity of distance between groups, but also in their more distant and remote localities. Their migrating import, however, is better known by their relative position, as seen in each group, and by the variety of size and form preserved in all the groups of the same range.

Having been informed by De-coo-dah that there were many ancient works of divers import in what he termed the holy land that surrounds the four lakes in Wisconsin, I prevailed on him in the beginning of the autumn of 1842, to accompany me on a visit to those regions. We descended the Mississippi from my trading post on Root river, to the western terminus of what he termed the highway of nations, but better known in modern time as the old Indian trail, running from Lake Michigan to the Mississippi river. I have but little doubt, however, that this trail occupies the best natural line for travel between those two great waters, and has been used for very many ages by the ancient inhabitants of those regions, and will continue to be used as the great thoroughfare in time to come to the full consummation of its ancient and

dignified title; that it will lead along through the holy land the sons of all nations, presenting to their view the remaining relics of a custom once universal, but now to all alike unknown.

In pursuing this trail, even the most indifferent traveller can not fail to observe and feel an interest in the mysterious ruins presented to view, in the greatest diversity of form, and by their numbers indicative of an industry and energy becoming the most energetic and ambitious nations of the earth. Having previously given the forms and figures of the most of those relics, as seen in relative positions at various other points, I may now proceed to notice such figures of the holy land as are rarely seen in any other region with which I have heretofore been personally familiar. Among these the mounds of migration stand most conspicuous. They present a group or range of animal effigies, unlike any that I had previously observed in physical form, with the exception of one seen in the valley of the Scioto, differing, however, in relative arrangement from all effigies heretofore noticed.

They are sometimes enclosed within an oblong circular area, surrounded by an earthen wall, with no other appendage, as represented in Cut Z, fig. 2. This group is scattered along the trail, forming an unbroken range of nearly three hundred and seventy-five poles in length. It commences with a conical mound of about fifty feet in base diameter, and four in height, composed of sand and ashes mingled with small bits of charcoal, resembling in size, form, and material, others found in the adjacent country, and along the Rock river, in Illinois, and on the Wabash. It was recognised by De-coo-dah, as a funeral pile where the body was consumed after death. The second noticed in the range was an elongated work or wall about fifty-one feet in length, twelve wide and three in height, and was composed of clay, similar to that found beneath the surface soil in the vicinity. It is traditionally represented to be a national mound. The third is presented in the form of a human figure one hundred and forty feet long, thirty-one feet broad, measuring across the body, with projections on either side seventy feet in length,

representing arms. The legs diverge from the body, forty-five feet in length, and at their extremities are seventeen feet apart, thus presenting the form of a prostrate human figure, with arms and feet expanded at full length. The head of the effigy is well-proportioned with the body, being about twenty-five feet in base breadth. The fourth and fifth works in the range are similar in form and material to the second, but of larger proportions; the one being eighty, and the other one hundred and twenty feet long.

The sixth work is a circular wall, enclosing an area of about seventy-five feet in base diameter, with an elevation of about two feet, and is located about fifty feet north of the lineal range. It was represented by De-coo-dah as having been designed to form the base of a second funeral-pile of larger dimensions than the first, but it was deserted and left in an unfinished condition by its projectors. The seventh work in the range is an animal effigy, about one hundred feet long and twenty-two in breadth, with a general elevation of nearly three feet, and resembles in form those found in the vicinity of Cassville and on the east side of the Mississippi, from the junction of Rock river to the junction of the Wisconsin. It also resembles the enclosed animal effigy of the Scioto valley in the absence of a tail, which is also a singularity that characterizes the entire group of animal effigies at this point, and distinguishes them from many others that are found in the surrounding country. But there is yet a more strange peculiarity in the relative position of this effigy to the remaining effigies that form the range, which we have failed to discover in any other range heretofore examined. Its arrangement in the group is transverse. National mounds in lineal ranges, frequently occur in transverse position, while effigies in these lines are never so found. The eighth and ninth works in the range are similar in configuration to the second and fourth described, but are of smaller dimensions, occupying interchanged positions, the larger work being placed in the rear; both works, however, have uniformity in order. The tenth, eleventh, twelfth, and thirteenth works in the range, are animal effigies, and the first, second, and fourth, of these have general uni-

formity in form. The third, resembling the transverse effigy, differs in the form of the head from the three with which it is directly associated. The fourteenth work is a national mound, similar in form to those previously described in the range, and occupies a position between the fourth and fifth regularly-arranged lines of effigies, separating the fifteenth from the thirteenth work in the group, the fifteenth work being an animal effigy. The last in the line presents perfect identity in general configuration with the transverse and fourth effigies in the animal range. These three differ in physical form from the other three, in the protuberance of the body beyond the hinder-leg, and in the general configuration of the head, while the other three present uniformity in the natural proportions and form of the head of a quadruped. The transverse, or first animal effigy, in connection with the fourth, sixth, and last effigy in the range, present in the general configuration of the head, an elongation that resembles the beak of a bird. While those effigies preserve general uniformity in base width, they vary in length from ten to twenty-six feet; the smaller being ninety feet in length, occupies a front position in the range. The sixteenth work being a national mound, similar in form and dimensions to the last described of that order, is located a little south of the main line, diverging from the same to the southeast.

Having described the extent and relative position of the effigies in this group, the reader is referred for form to Cut Z, fig. 2, for quadrupeds, and to Cut M, for the form of the human effigy, where a faithful delineation will appear, omitting the funeral-pile that is portrayed between the feet of that figure. We may now proceed to detail the traditions of Decoo-dah relating to the origin and use of those strange symbols. Having been frequently noticed and partially described by various writers in periodicals and other literary communications, a diagram of the work is deemed superfluous in this connection. The reader is referred to the faithful delineation given by Mr. R. C. Taylor, and published in the first volume of the Contributions, &c., by the Smithsonian Institution, on page 126 of that work.

"These," said De-coo-dah, "are memorials of migration, and belong to a portion of the ancient inhabitants of the great city in the vicinity of Cassville. [See Cut R.] Here we behold the six animal effigies, slightly differing in form, symbolizing the migration of the six tribes, and absence of the tail to each effigy, records the circumstance that a portion of each tribe was dismembered and left behind. In their migration south, they tarried in these regions until after the death of their leader, as indicated in the human effigy. Three of the tribes descended from the ancient Buffalo nation, as represented by the natural form of that animal, but the remaining three descended from tribes that were governed by the sovereign eagles that frequently appear in effigy on the highlands of the Kickapoo, and at Prairie du Chien. [See Cut S.] Their genealogy is indicated in the beak attached to the head of the three biped effigies. Their ruler, or leader, was descended from the eagle tribes, as prefigured in the transverse position of the biped animal effigy; that position also is the record of his death, in connection with the human effigy. The national, or oblong mounds, situated between the transverse effigy and the continuous range, being unequal in length, the longest being adjacent to the departed ruler, indicates his superiority, while the shorter work adjacent to and in range with the oblong work and continuous line of effigies, relates to his successor, and records his youth at the time he became ruler of the tribes. The third effigy in the advancing range, having the bird's head, memorializes the continuous distinction between the united tribes, and the leading effigy being of the biped race, indicates that the descendants of the eagles retained the ruling power in their migration. The increased length of the oblong, or national mound, separating the governor from the governed, bears record of the growth and rising influence of their ruler during their sojourn in the holy land; the oblong mound in front of the leading effigy diverging south, records the course observed in their final migration or departure from the holy land. The mingled position observed in the erection of those commemorative monuments, indicates matrimonial amalgamation among all the

tribes belonging to this consolidation of power, and "it is thus," said De-coo-dah, "we account for the strange and unnatural configuration of birds and other animals, seen in painting and sculpture on rocks, in caverns, and secluded places, where they have been protected from the wear of time in the positions they occupy."

There are many effigies of various forms in the regions bordering on the four lakes, but we only recognised the biquid effigy at the aforesaid point; I have, however, since discovered two groups of that form in connection; three resembling those near the blue mounds, about twelve miles below Lafayette, on the Wabash. They were located three on either side of that river. The groups, being about three miles distant from each other, occupy a southeast line, with the head of each effigy pointing eastward, but are much smaller in construction, the longest being only thirty-six, and the shortest twenty-seven feet in length. Located on cultivated land, each season tends to deface, and a few years will entirely obliterate them. East and south of these groups, I have discovered no works similar in configuration, except that found enclosed in the Scioto valley (previously noticed), and represented as the funeral-pile of the last chief of the six migrating tribes.

That a migration from the valley of the upper Mississippi to that of the Scioto, did occur at some era, is further attested in the appearance of the remains of the symbolical serpent, so common in Iowa and the territory west, in connection with the traditional Tortoise and sacrificial appendages, as well as the triangular works and the crescent form. On a hill in Adams county, in Ohio, in the vicinity of the three forks of Brush creek, my attention was called to a view of this remarkable work in the spring of 1832, by Mr. James Black, a celebrated bee-hunter, resident in the vicinity. This group of works is located on a high crescent-formed hill, occupying a position that commands an extensive view of the lower land and alluvial terraces of Brush creek, above the base of which it towers to the height of about one hundred and fifty feet. The visit being accidental, I was unable to obtain the accurate dimension of the work; a plan of which has, however, been since

given, and published by the Smithsonian Institution. This crescent-formed hill presents a convex, or slightly-oval surface, of about fifty paces in width, and three hundred and forty in length, measuring from its connection with the main land to its extreme terminus. On its summit may be seen, in effigy, the form of a huge serpent, to which is appended, in effigy, at or near the point of the hill, the body of a tortoise, measuring about fifty paces in length, by twenty-six in breadth, its greatest perpendicular altitude being about four feet, presenting an oblong oval surface, conforming in figure to the back of that animal. Diverging from this effigy, and conforming to the curve of the hill, in graceful serpentine undulations, lies the effigy of a serpent, running back about two hundred and thirty paces, with a central base diameter of about ten paces, with a slight contraction to the head and tail; its central altitude is about five feet, gradually descending to the head and tail. It can not fail to present to the eye of the most skeptical observer, the form of an anaconda or huge snake, with wide distended jaws, in the act of devouring its prey. On the back of the tortoise was a sacrificial altar, bearing the impress of intense heat. This altar conformed in its construction to the body on which it rested, presenting an oval figure, forming, in comparative miniature, a stone tortoise. The surface was composed of water-washed rock, evidently obtained at some distant point, and bearing no impression of fire. On removing the surface-covering, I came in contact with a more solid structure of larger stones, bearing the impress of intense heat, and my first impressions were that it had been constructed by the Indians, and used as a furnace to smelt ores of some kind. Under this impression, I obtained a crowbar and some handspikes, and at a cost of much labor, succeeded in raising the entire stone-work, hoping to find some relic of metal in confirmation of my opinion; but in this I failed, and was compelled to leave without coming to any satisfactory conclusion relative to the origin or use of the work.

The serpent terminates in a triple coil at the tail, near which there is another tortoise, of much smaller dimensions, however, than the other, that presents no stone-work, or other indica-

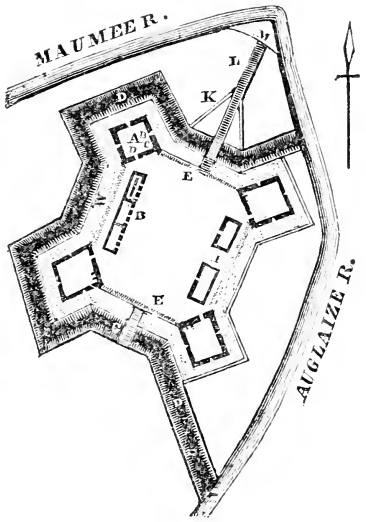
tions of fire. Near the centre of the isthmus that connects the main land with the crescent, there is a large truncated mound that was formed of earth and sand mingled with charcoal and slaked ashes. On either side of the head of the great serpent, there are triangular works of small dimensions, but in figure the same with those found in Wisconsin and Minnesota. (See Cut P, fig. 3.) The Minnesota works only differ from those presented in the appended Cut U, fig. 3, in the more perfect retention of original form. The curious traveller may view with astonishment, and the antiquarian describe with accuracy, the singular forms and extent of those strange relics of antiquity, with an intervening space of hundreds of miles, and thus form some idea of their extent and magnitude; but it is not until they have been faithfully portrayed in diagrams, and placed side by side, that we realize their affinity or probable uniform design.

Let the reader contrast the serpentine range of conical mounds located on the heights of Eustice's point, in Iowa, conforming to the serpentine range of the high land on which it rests (as seen in Cut H, fig. 1), with the figure seen in Cut U, fig. 3, situated on a towering crescent-formed hill in Adams county, Ohio, and he will not fail to recognise a striking affinity in form, position, and relative arrangement, in those strange and far-separated works. While figures 2 and 3, Cut H, present identity in structure and symbol, differing slightly in relative position, so striking, indeed, is the similarity between all of those works, that were they all adjacent to each other, common consent would at once concede unity of origin and use.

And, in connection with these, we have only to advance a few miles north to the vicinity of Granville, in Licking county, Ohio, and we perceive, situated on a high and beautiful natural mound, resembling in figure the greater artificial truncated works of the west, the effigy of a huge animal, resembling the traditional alligator of Iowa, Wisconsin, and northern Illinois. (See Cut U, fig. 1.) Adjacent is an altar of stone, similar in form and feature to that previously described in connection with the Brush creek serpent and tor-

toise. The elevated position of those strange works, together with the unity of their appendages, we conceive, at least, entitles them to identity in classification and national origin, and goes far to sustain the traditional history of ancient migration.

FORT DEFIANCE OHIO.



EXPLANATION.—At each corner is a block-house, constructed as at A; B, portholes; D, chimney; C, Pickets; ww, a wall of earth; ee, gateways; F, wall of earth; G, a draw-bridge; H, officers' quarters; I, storehouses; K, pickets; M, a sand-bar at the junction of the rivers, where water was obtained.

CHAPTER XXXI.

THE ANCIENT AMERICANS' FISH-TRAP.

IT is supposed by some, that a portion of the mound-builders subsisted much on fish, and this presumption is sustained by several facts urged in its support, to wit: many of their greatest works are located along such water-courses and lakes as abound most with fish of fine flavor and large size, while in the vicinity of water-courses that fail in autumn, where fish are rarely seen in abundance, few earth-works appear. It has also been argued that they were an agricultural people, with an equal show of reason in some localities, such as those of the Miami, Scioto, &c., where these works appear surrounded by an exceedingly fertile soil; but a view of some great and extensive works bordering along the northern lakes, surrounded by a sandy, barren soil, remote from their more fertile lands where none appear, would seem to conflict in some degree with the latter opinion; that they were extremely fond of fish is, however, additionally attested in the discovery of their traditional fish-trap, that would seem to have been formed at the expense of much labor; this trap, or fish-pot, was formed by cutting a hole in the solid rock, in the bed or bottom of a living stream of water, from three to five feet in diameter at the mouth, or surface, and from five to six at the bottom, presenting the interior form of a churn or firkin. These traps are from eight to twelve feet deep, and are made smooth around the top or rim, covered with a thin flat rock fitted on, with a round or square hole in the centre of about twelve inches in diameter; this hole is closed at will, with a stone stopple perforated with small holes, and dressed to fit neatly; I discovered four of those ancient fish-pots on a small tributary of the St. Peter's river, that flowed from three

large springs, all of which rise within one mile of the river, and unite about midway between their sources and confluence. About ten poles below their junction they flow over the surface of a soft slate rock in which four excavations as before described appear, and a short distance below, I discovered a stopple as before described, that fitted neatly the cap of one of the central wells. The sheet of water flowing over the wells was about ten inches in depth; De-coo-dah being with me at the time of the discovery remarked, that many of those wells could be found in other streams that were now filled with mud and stone, and thus remained unobserved; and that they were anciently made and used as reservoirs to secure fish for winter supplies; that those fish were obtained by depositing large quantities of food, or bait, in the well to which the fish gathered together in the fall, and when a large number had congregated, the stopple was introduced, and thus prevented the escape of such as could not pass through the holes; those were fed and retained for winter supplies, and were easily taken in the use of a net made for that purpose; on the discovery of similar wells in Paint creek, in Ross county, Ohio, they became the subject of much conjectural speculation, some supposed them to have been formed in digging for salt, others for paint, mineral, or precious stones; while others attributed their origin to natural causes, but none assigned to them any particular design; but, without stopping to make further inquiry, I deem the traditional history of De-coo-dah most rational, and recognise in it the discovery of a long lost art, in the economy of fishing, that may again be profitably adopted by any that are in the possession of good springs, or brooks of living water, at a small cost.

CHAPTER XXXII.

DEPOSITES OF METAL.

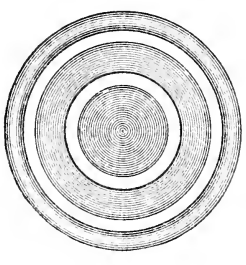
THE antiquities of the race, whose dominion under the rule and reign of civilization is fast declining, inevitably doomed to speedy extinction, lie shrouded in the dark veil of the forgotten past, the subject of conjectural speculation, of whom we know but little beyond the era of the personal intercourse of European nations within the past three centuries, save through the uncertain lights of fading tradition. The origin of the North American Indian is even more mysterious in the absence of antiquarian relics of art or enterprise than that of the mound-builder, whose dominion stands recorded in monumental effort, in one unbroken belt around the globe. Yet each have in their turn left memorials characterizing distinct nationality; but those memorials mingled, mixed, and scattered abroad on or near the surface of the earth throughout this entire continent, entombed in the mound, or buried by avalanches, or huge landslides from the hills or mountains in our western vales, render satisfactory discrimination exceedingly difficult; and, in addition to this, the early pioneering of three nations, to wit—the Spaniard, the French, and English, each jealous of the other, and speaking different language, and occupying distant localities, with various theological emblems that, under the prevailing customs within their several localities were entombed with their bodies, or permitted to accompany their bones that bleached the earth; then add to these the various trappings of their military costumes, and it no longer remains a matter of wonder that great diversity of art, form, and finish, should pervade among the relics that in modern times are disentombed. In the onward march of improvement, agriculture, art, science, and litera-

ture, we have only to compare the relics found with the known emblems and costumes of those several races within the last three centuries to account rationally for the presence and appearance of many of them; great caution, however, is necessary in arriving at correct conclusions respecting the antiquities in question, lest the remains of one be mistaken and attributed to another; a corresponding discrimination in the form, construction, position, and adaptation of the various arrangements of earthen structures, is equally necessary in arriving at correct or reasonable conclusions relative to their origin and use. This fact the reader will readily realize in view of the cuts previously inserted in this work, representing military fortifications of the present age, that if permitted to remain unmolested, in a few centuries their corresponding form and relative arrangement would transfer and identify them with the works of the mound-builders of eras long gone by. The remains of Fort Necessity on the Laurel hill, erected to cover the retreat of Braddock's defeated army, now wears the aspect of antiquarian origin, and in the absence of historical record, would now be classed with the mounds. This circumstance, in connection with the foregoing remarks, would seem to sustain the traditions of De-coo-dah relative to the amalgamation and extinction of ancient nationality, and strengthens the conclusion, that diversity of form and identity of relative arrangement originated in distinct nationality, of which the amalgamated effigies bear record.

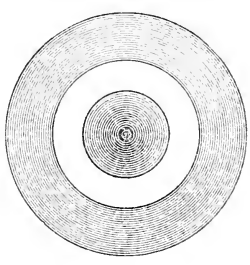
There is also so striking a resemblance between the modern structures of Fort Hamilton and Fort Meigs, on the Miami and Maumee rivers, and many of those earth-works in the same regions whose origin is entirely lost in the lapse of time, that, in the absence of literal record they would soon merge into, and be reasonably recognised as having originated in common with the mound-builders. And when we bring into account the beauty and fertility of this fascinating vale, so well adapted to the wants of man civilized or savage, in the production of vegetation or the propagation of game, it no longer remains a matter of wonder that it should have teemed with contention for occupancy in past ages, and in the change and

variety of manners and costumes, would necessarily give rise to diversity in form of symbols in sculpture, and relative arrangement in monumental record. And thus it is that many of the relics that have been discovered belonging to remote antiquity, have become merged with those of more recent origin, that find a general disclaimer among the present race of Indians relative to origin or use with them or their ancestors.

The rich valley of the Mississippi seems long to have been the favorite abode of the Indian, but is now becoming the home of a portion of the surplus population of many nations that are blotting out the most ancient trail of the Indian, and levelling with the earth the last remains of an older race of men, disinterring their idols, and such other relics as were formed of materials indestructible in their nature, together with others susceptible of corrosion, among which we find specimens of art unknown among savage nations, as presented in the appended cut.



Front view, silver.

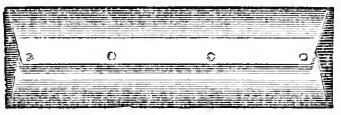


Back view, copper.

Copper plumb.

In removing the earth that formed a conical mound in the town of Marietta, in Ohio, the two articles here presented were disinterred; they appear to have been buried with the body of some person whose remains were yet apparent in the presence of human bones sufficiently perfect to warrant their identity as such. The circular plate was formed of copper, overlaid on one side with a thick plate of silver; the copper was nearly reduced to an oxyde, or rust; the silver was black, but not much corroded, and by rubbing became bright. The front or plated side of this article is slightly convex, with a

depressed centre, and measured two and a quarter inches across the face, on the back side opposite the depression. There was a copper rivet passing through two separate plates, that seem to have been designed as stays or supports in fastening the plate to leather, as there was a small piece of leather found between the plates that somewhat resembled the skin of a mummy, having been preserved by the salts of the copper. There was also around the rivet a substance that resembled flax, in a tolerable state of preservation; this article resembled the bosses, or ornament appended to the belt of broad-sword of the ancient Briton. This plate lay on the face of the skeleton, preserving the bone as it did the leather and lint. Near the side of the body was found a plate of silver six inches in length, and two in breadth, that weighed about one ounce, ornamented with three longitudinal ridges, having four holes as seen in the cut.

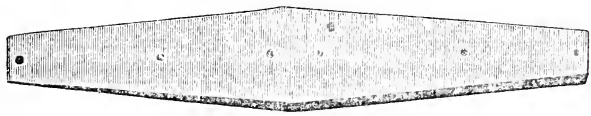


There were also several pieces of a copper tube filled with iron rust found near this plate. These articles are supposed to have been attached to the equipage of a sword; but no other indication of such a weapon was apparent, save a small quantity of what was believed to be iron-rust. Near the feet of the skeleton was found a bolt of copper, weighing about three ounces, in the form of a plumb, or clock weight of the present time, with a groove around the small end. This article seems to have been designed for suspension; but whether it was used as an ornament of dress, or as a weapon of defence, is left to conjecture. It was covered with a coat of green rust, and was much corroded. There was also found in this mound a small piece of iron ore, that seemed to have been subjected to great heat, it being partially vitrified, and of about the specific gravity of pure iron.

The body of the person here burned, or buried, lay upon the surface of the primitive earth, and the mound seems to have

been reared over his ashes. The skull lay with the face upward, and from the appearance of several pieces of charcoal, and some bits of partially burned fossil coal, the black color of the earth, and mingled with ashes, it would seem that the funeral obsequies had been celebrated with intense heat; and after the body had been well-burned, there was an arrangement of the remains, over which there was placed a covering of flat stones, of about eight feet in diameter upon which the earth that seems to have been taken from the adjacent surface was placed. The mound containing no other perceivable deposite, being formed of sand, clay, and coarse gravel, similar to that of the surrounding earth's general surface, was about six feet high, and thirty-five in base diameter; and was, at the time of the first settlement made by the present occupants, covered with a heavy growth of timber.

Doctor Hildreth, whose early attention was arrested in the examination of tumuli in this vicinity, queries thus with the antiquarian world: "Of what age, or of what nation, were this mighty race that once inhabited the territory drained by the Ohio? Of what we see of their works, they must have been acquainted with some of the fine arts, and sciences. They have left us perfect specimens of circles, squares, octagons, parallel lines, on a grand and noble scale; and, unless it can be proved that they had intercourse with Asia or Europe, we must attribute to them the art of working metals."



Doctor Hildreth, in the prosecution of his researches, obtained a plate of copper taken from a mound on the Little Muskingum, that exhibited the appearance of having been attached by rivets to leather, somewhat similar to the one previously noticed, being perforated with holes distributed as seen in the cut.

This plate was also found lying on the forehead of a skull that was deeply tinged with green, being preserved by the

salts of the copper. The remainder of the skeleton, if other remains were then deposited, had entirely disappeared. This skull was also deposited on the surface of the primitive earth, and attendant circumstances in the absence of other deposite of animal matter, entitles it to a much higher claim of antiquity than many others discovered under somewhat analogous circumstances. He does not, however, inform us whether this mound bore any marks of subsequent interruption since its original construction, a circumstance that is not uncommon among the truncated mounds along the margins of the Ohio river, and its leading tributaries; it is, however, frequently difficult to determine whether those interruptions occurred in making deposites, or were the work of the antiquarian pioneer of Spain and France, in their early explorations in the Ohio valley.

We believe many of the deposites attributed to the mound-builders of metallic composition, to have belonged to them, attached to their military costumes, and were, in accordance with the customs of those among whom they fell, deposited with their entombed bodies. This conclusion is sustained and rendered most probable in the fact, that in the thorough examination by excavation of one hundred and twenty-four, and a partial examination of more than four hundred earth-works of various forms and dimensions in the valley of the upper Mississippi, I have not been able to discover any metallic deposite other than knives, hatchets, and trinkets common among the Indian tribes of that country; while the stone-pipe, and implements apparently mechanical and ornamental, formed of stone, bone, and shells, curiously wrought, are not uncommon. And the axe of stone, the dart, and spear of flint, are found wherever the conical mound appears on this continent, together with pipes for smoking, modern, ancient, and antique. If one half of the forms found deposited belong to the mound-builders, they must have been inveterate smokers. No less than ninety-one variant forms, that may be termed antique, representing men, birds, beasts, reptiles, and insects, have been taken from mounds, some of which have been wrought with exquisite skill, giving a life-like appearance to the object of design.

From the great number discovered, their almost endless variation of form, the beauty of sculpture, and richness of material, I infer that smoking entered deep into the mythology or theology of the mound-builders, and suppose that the idea now entertained by some tribes of Indians that the incense of sacrifice from their altars ascends in the column of smoke, and is thus wafted into the immediate presence of the sun, moon, or stars, was borrowed of them.

It is singular, however, that among all the symbols found in the form of man, bird, beast, reptile, or insect, we know of none, save the serpent, that has not assumed the form and use of the pipe, that symbol, however, so rarely found entombed was evidently one of no minor import among the mound-builders, as is abundantly attested in the number and magnitude of earthen effigies bearing and presenting in diversity of configuration the various natural attitudes of that reptile.

But when reflection unveils the fact that there is no animal on earth that presents in its nature so lively a symbol of sin, and its consequences as that reptile, in its superior power to charm even unto death the most timid and innocent dove, we at once perceive that in accordance with customs common among savage nations it would in its peculiar nature at once become an object of adoration; and again, when we reflect on the antiquity of the symbol having its origin in the garden of Eden, it has probably entered into every system of theology known among all the ancient nations of the earth, and was held up to view in various forms, and in divers attitudes, in accordance with the refined taste or savage arts of those that reverence them, as we perceive in the days of Moses, it appeared in brass, the emblem of salvation; while, in the days of Adam, it appeared in the flesh the symbol of sin.

It may not be unworthy of remark, that in regions where the serpentine effigies abound in earth, there has been none found in sculpture, while in the immediate valley of the Ohio and its tributaries, where serpentine earthen effigies are very rare, the serpent sculptured on stone has been disentombed and removed from the mounds traditionally repre-

sented to have been of sacred import among the mound-builders.

The reverential regard for the rattlesnake, that still lingers among a portion of the tribes of the northwestern Indians to such an extent that they rarely wage war with that venomous reptile, I imagine, was inherited from an amalgamation with the mound-builders, and sustains the conclusion, in connection with tumuli, sculpture, paintings, &c., that this animal's symbolical import originated in superstition exceedingly ancient.

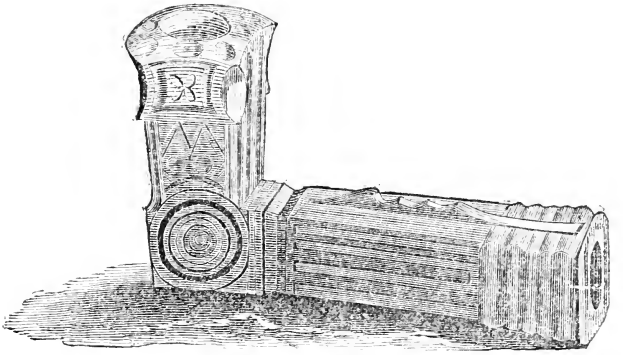
CHAPTER XXXIII.

MODERN AND ANCIENT INDIAN PIPES.

AMONG the sculptured relics entombed in the mounds of America, the pipe of stone, in numbers and variety of design in configuration, evidently predominates, and may be divided into three classes, the modern, the ancient, and antique.

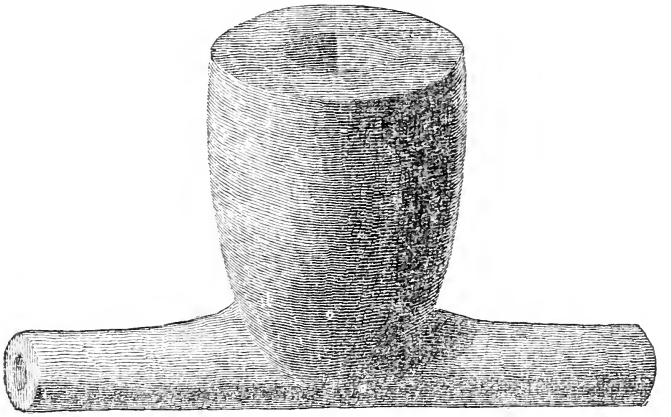
The modern pipe we assign to the artistic skill of the present race of Indians, and their immediate ancestors, as seen in Plate IV. It differs but little in configuration with the ancient pipe seen in Plate VI., that we suppose originated with their more remote ancestors, and the only distinguishing feature is seen in the ornamental work that adorns the modern pipe. This feature may be reasonably attributed to the advantage gained in the use of metallic tools obtained of Europeans, with which they have been formed. This view of the subject is most evident in the fact, that very few of those termed modern have been found entombed in earthen mounds, or scattered abroad on the surface of the earth, while the ancient pipe is more frequently found in the mound, and often disinterred by the plougshare in the cultivation of the soil. Of the number thus obtained, we have no reliable source of information; but the hundreds preserved in the scientific institutions of America, together with those retained by private gentlemen in their cabinets of curiosities, would probably number many thousands; and as the limits of this work will not admit of a long article on the subject, I must content myself with giving the most predominant configuration of such as have come within my own observation. In the many excavations made west and northwest of the state of Ohio, I have only discovered three that I term modern, and seventy-

PLATE IV.



MODERN INDIAN PIPE.

PLATE VI.



ANCIENT PIPE OF PEACE.

three that I term ancient entombed in mounds, all of which accompanied the skeletons of persons interred within three feet of the surface of the mounds; and their general configuration being faithfully delineated in cuts, precludes the necessity of a critical additional detail. The material, however, of which the ancient pipe was composed, consists principally of gray sand-stone and clay of various colors, rendered hard by burning. The modern pipe is uniformly made of red pipe-stone that abounds in Minnesota. The ancient pipe made of clay frequently presents in front rude outlines of the human face, while the modern abounds with various designs, skilfully arranged, and neatly executed, indicating an advance in art that savors of European taste. And some used by the present tribes of Indians, especially those bordering on our western frontier, are not only artistically wrought, but are richly ornamented with rings and bands of the precious metals, decorated with beads and trinkets of various kinds. Such, however, are not found in the mounds, or disinterred by the plough. The sculpture of these articles attempted in imitation of the human face, and of various animals, is often tasteful; but they never display the nice observation and true artistic appreciation and skill exhibited by those that we term antique. The ancient pipe here presented, was taken from a mound of the Blue Earth river, and held as an ancient relic by We-ru-cun-ne-gah.

ANTIQUE PIPES.

In Plate VII., we present a view of some of the predominating forms of pipes taken from the mounds that we term antique. Fig. 1, presents in configuration the head of a female. It is composed of a hard yellow stone; the features are regular, the nose turns up slightly at the point, and the lips are thick and prominent; the eyes being closed, gives the whole a placid impression of quiet repose; the head-dress is simple; the ears, which are large, are perforated with holes around their upper edges. At the lower and posterior portion of the head, drilled in convergent directions, are two small holes, that

were probably designed for the introduction of stems. I may here remark, that pipes of clay, with stems diverging in opposite directions, are seen among some of the northwestern Indian chiefs, that are by them denominated the pipe of friendship, and smoked in union by intimate friends, that were traditionally represented by De-coo-dah as being anciently used in the final ratification of treaties; each party introducing their national pipe-stem, regaled themselves from the fumes of the same bowl, in token of future friendship. The antique stone-pipe, presenting the features of females, are not unfrequently adorned with a painted representation of the new moon, or crescent, on the cheek, somewhat resembling those that are formed of earth.

Fig. 2, in Plate VII., represents one of the best specimens of art in sculpture, that has yet been taken from the mounds. It was carved from a compact stone, that has, however, suffered much from the action of fire, that renders it somewhat difficult to ascertain, with certainty, the true quality of the original material. The muscles of the face are well delineated, and the forehead finely moulded; the eyes are open, and the lips are beautifully rounded and slightly tinged: whether through the action of fire, or the application of paint or stain, can not be determined with certainty. The faithfulness of the cut precludes the necessity of minor detail, and we have only to add, that the workmanship of this pipe, in point of symmetrical finish, is unsurpassed by anything yet taken from the mounds, and would compare favorably with the finest sculpture of the present age. In the same mound with these heads, were also discovered many specimens of fine sculpture of indigenous animals, in which fidelity to nature is critically observed and beautifully delineated. This faithful delineation of the form of animals, now common among us, certainly warrants the conclusion that the artist, in drawing from nature, has furnished us with features upon which his eye rested, and thus favored us with a view of the features of nations long lost in the lapse of time.

Among tropical animals in sculpture taken from the mounds, the tiger species enters largely into the account, among which

we find the panther, leopard, and wild-cat, the latter of which we present in fig. 3, Plate VII. Those found in the mounds are neatly sculptured and well polished. Some are presented as standing erect, others in various characteristic positions, with whiskers and variegated colors well exhibited. The strong jaws, short, thick neck, and short tail, peculiar to that genius of the tiger species, are all faithfully preserved. They are generally carved from solid blocks of red granulated porphyry, that is exceedingly hard and susceptible of a fine finish. The otter, the beaver, and many of the biquid species, are found wrought of the same material.

THE LAMANTIN PIPE.

A great variety of sculptured figures of animals are found in the mounds, that evidently originated with the ancient Americans, among which we find many peculiar to tropical climates as far north as the state of Ohio. In Plate VII., fig. 4, we present a faithful delineation of one of the Lamantin species—nine sculptured representations of this animal, have been taken from the mounds in Kentucky and Ohio—this representation is supposed by some to be a strange creation of fancy. The general figure of the Lamantin, is known to be rather elliptical or elongated, its head shaped like a simple truncated cone, and terminates in a thick fleshy snout, semi-circular at its extremity, and pierced at the upper part by two small semi-circular nostrils, directed forward; the edge of the upper lip is tumid, furrowed in the middle, and provided with stiff whiskers; the lower lip is narrower and shorter than the upper, with small ears, and eyes that are set high in the head; the neck is scarcely distinguishable in any diminution of size from the head and trunk; the tail forms about a fourth of the length of the animal. This description, from natural history, compared with the sculpture that is faithfully portrayed in the cut, seems to be the most satisfactory evidence of identity of design, and a knowledge, on the part of the artist, of the form and existence of tropical animals.

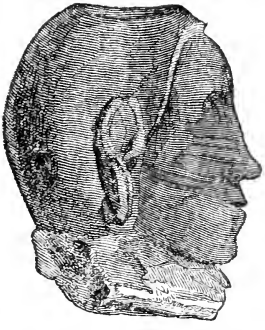
The greatest variety, and some of the most beautiful speci-

mens of art in sculpture, are seen on the ancient American biquid stone-pipe. The wren, sparrow, quail, dove, parrot, hawk, owl, and buzzard, with a great variety of long-beaked and web-footed fowl, have been taken from the mounds, indicative of the great admiration and love of the mound-builder of nature's most beautiful handiwork, together with a capacity for imitation on their part, that could only have been attained in critical observation, and a long-cherished study of nature and art. The pipe presented in fig. 5, Plate VII., I presume was designed to represent the buzzard. It was carved from limestone, and is truthfully exhibited in the drawing. Limestone, and the red granulated porphyry, are much used in the sculpture of birds, of which no species now known in North America are left unrepresented, and among which some peculiar to other countries appear.

Among the many antique sculptured representations discovered in the mounds, evidently dedicated to the luxury of smoking, that of the toad or frog, is in no wise the least interesting to those that deem expression in sculpture the leading feature of admiration. In fig. 6, Plate VII., they will find a faithful drawing, taken from a well-finished and choice specimen, in which there is something to amuse and much to admire. The knotted, rough, corrugated skin, the form of the leg and toes, the expression of the eye and face, together with the attitude of the body, are so true to nature, that if the sculpture were lying on the earth, partially covered by grass, moss, or leaves, the unsuspecting observer would be apt to recognise the living animal in the effigy. Several of those effigies have been found on or near the surface of the earth in an unfinished condition, presenting lines and folds evidently cut with tools; the marks of the implements used in chipping and grooving, are too clear to be reasonably mistaken; they are generally cut from blocks of pure limestone.

PLATE VII.

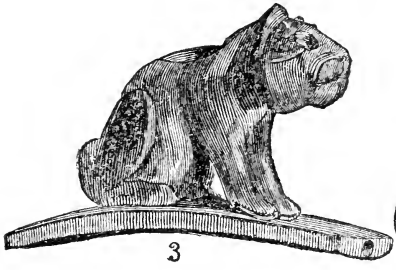
ANTIQUE PIPES.



1

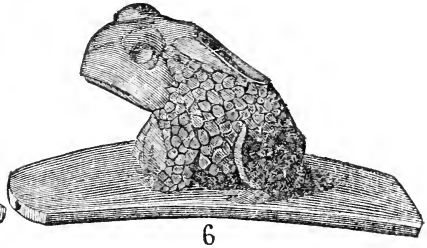
2

FEMALE HEADS.



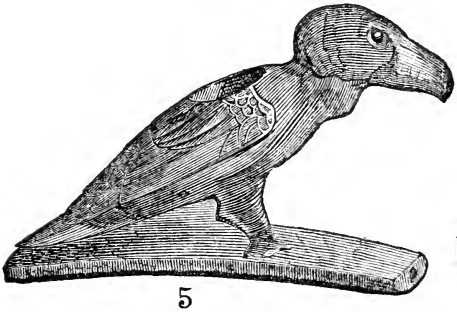
3

WILD CAT.



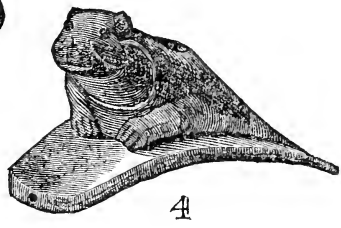
6

FROG.



5

BUZZARD.



4

LAMANTIN.

CHAPTER XXXIV.

EGYPTIAN POPULATION.

THE evidences of an ancient and mixed population in America, presented on the interior walls of caverns that abound in the Atlantic states, and more abundantly in the valley between the Blue mountains and the Alleganies, in connection with those seen above the lower rapids of the Mississippi, and in Kentucky and Indiana, when considered in reference to the existence, manners, customs, and probable causes of the final extinction of the mound-builders, become exceedingly interesting. Among those best known and thoroughly explored, Wilson's Cave, in Indiana, seems to have elicited most attention as an antiquarian record. A brief description of this I have previously given, in connection with Cut GG, but will here notice it in connection with my views of the mixed races which I conclude anciently existed in various portions of this continent.

The tokens of antiquity that most forcibly arrest the attention, are seen in the paintings and sculptured work on the walls, representing the sun in various stages of rise and decline, the moon under various phases, a serpent in the form of a circle, with its tail at considerable length down its throat as though it were endeavoring to swallow itself, the viper with wide distended jaws in the attitude of war with the scorpion, the tongueless crocodile, the seven stars and the hydra serpent apparently arranged in a detached group or cluster. On the opposite wall, single and alone, there is a huge monster somewhat resembling the elephant. About twenty feet in the rear of this figure, there is another much smaller and still more singular in configuration, with claws alike before and behind, and with its mouth portrayed in the centre of its body, and in the act of feeding itself with its foot.

There are also many other delineations less clearly defined, interspersed throughout the cave, resembling the vulture, the buzzard, the owl, the eagle, the dove, the quail, and others of the biped tribe, peculiar to tropical regions; with the bear, the panther, the fox, and the sloth, and other tropical quadrupeds. There are also several representations of human figures with costumes resembling those anciently worn by Greeks and Romans. This array of singular figures evidently implies an original design, a key to which I conceive is partially furnished in deposites entombed in the mounds, indicative of a reverential regard for this singular cavern. In a critical examination of the form of the sculptured pipes taken from the mounds, the workmanship of which indicates the most exquisite skill, we find the identical configuration of each, and all the figures seen in this cave, except that of the huge monster, and more strange nondescript. In their entombment, we recognise the reverence of their former owners for this subterranean sanctuary, and at once perceive many facts from which we are led to ascribe the origin of these strange emblems to the Egyptians. In 1795, at a place not very remote from this cavern, in another cavern in Kentucky, the catacomb peculiar to ancient Egypt was discovered, containing bodies embalmed in as great a state of perfection as was known in Egypt in the days of Abraham, eighteen hundred years before Christ. This art being characteristic of that nation alone, sustains the conclusion that, where it is found, its authors once existed, notwithstanding their distant national locality may seem to conflict with the conclusion.

If Ptolemy, an Egyptian geographer who flourished about two thousand years ago, was able to give, as is stated by Morse, a more modern geographer, a correct map of the island of Ireland, a land equally remote from Egypt, is it not probable that America was known to the Egyptians? The Phœnecians who owe the art of navigation to the Egyptians, are said to have discovered England fourteeen hundred years before Christ, and their country lying east of the Mediterranean sea, a voyage of nearly four thousand miles is required to reach that point. If they were able to perform such voyages more

than three thousand years ago, is it not probable that the Egyptians were familiarly acquainted with America at that, and probably, at a much earlier era, especially as they are known to have been a maritime and enterprising people?

The hydra serpent was also used in Egypt as a symbol to convey the idea by the presentation of one body with two heads, that envy and malice were inseparable passions, the viler passions being generally symbolized by venomous reptiles. The scorpion was the symbol of hatred, and the viper of revenge.

Thus far we have reasons, through the known traditions of the Egyptians and Indians, from which I claim for the mound-builder of America genealogical descent from remote nations.

The larger figures represented in the cave, and on the bluff-rocks of the Mississippi, may have been peculiar to this continent. That animals of colossal stature once roamed through this valley, and have, with the mound-builders, become extinct, there can be no doubt; as we yet find their bones preserved by the salts of the earth in various places, and their effigies portrayed in tumuli among the mounds. It accords with the known customs of idolatrous nations, that in the event of the existence of such an animal it should become an object of worship, for we perceive, in the days of Job, when the arts and sciences were flourishing in Egypt, that he speaks of this or a similar animal, in connection with the ways of God. "Behold Behemoth, his strength is in his loins, he moveth his tail like a cedar, his bones are strong as bars of iron; he is the chief of the ways of God;" but we have other of those objects, symbols known to have been used by the ancient Greeks to display the nature of the world, the attributes of man, and the omnipotence of God. In the early days the Egyptians acquired a knowledge of nature that rendered them eminently remarkable, and their historians inform us that their priests did not divulge their doctrines except by the aid of signs and figurative emblems.

Their mode was to discover to their auditors the mysteries of God and nature in hieroglyphics, and in the use of certain

visible shapes and forms of creatures whose inclinations and dispositions led to the knowledge of the truths designed to be taught. All their divinity and their philosophy was comprehended and retained through these ingenious symbols, and figurative characters.

In the common and almost universal use of the pipe, an object so constantly before the vision when in use, an opportunity was afforded in the same way, to inculcate doctrines indicated by the shape of the pipe and precepts to be kept in remembrance for ever. In the striking similitude existing between the general forms of sculpture, and painted emblems in this cave and in Egypt, the idea of identity in origin becomes almost irresistible; and these facts seem to lead to the conclusion that this cave was once used by the mound-builders as a sacred sanctuary, and that at this point a colony either from Egypt, or of Egyptian descent, at some era here took up their abode. An examination of the theology of Egypt and Greece becomes interesting in connection with this cave.

The sun, the most glorious of all visible objects, whose image occupies a prominent position, and first attracting the eye on entering this spacious cave, is represented in history to have been a God of those nations; and, with the mound-builder, the great fountain of light and life was considered worthy of universal adoration. The moon, the next most beautiful object in creation, is historically and traditionally acknowledged to have been worshipped as a subordinate deity, not only by the ancient Greeks and Egyptians, but by the mound-builders generally who occupied those regions. This is abundantly attested in the forms of those luminaries at various points heretofore noticed in the great valley of the Mississippi.

The serpent in the form of an orb or circle, biting its tail, or feeding upon itself, was a figure used by the Greeks and Egyptians, to convey the idea of perpetual mutation of creation, and change of matter. The same figure was used by the Greeks to demonstrate that philosophical idea that the world feeds upon itself, receiving from itself continual sup-

plies for renovation, and nourishment; and, again, the serpent in the traditions of De-coo-dah is not only recognised on and in earth, as an object of adoration, but is also represented as ruling in conjunction with the moon, and consequently entitled to a place in the most holy sanctuaries of the ancient American

CHAPTER XXXV.

EXTINCTION OF THE MOUND-BUILDERS.

WHILE there are but few subjects that have presented a more extensive field for the investigation of the practical antiquarian, or the consideration of the ancient or modern historian, it is nevertheless a fact, that neither have heretofore bestowed the labor and thought essential to the acquisition of knowledge relative to the era, origin, or primitive use of tumuli that abundantly abound in Asia, Africa, Europe, and America, in great diversity of form and relative arrangement, that I humbly conceive the subject morally merits.

The actual amount of labor bestowed on each continent of the globe in the erection of earth-works, aside from other considerations, evidently entitles them to claim of nationality and origin more antique and mysterious than any other relic known or noticed in literal history; and when we view the complicated variety of relative arrangement in connection with diversity of form, magnitude, and extent of tumuli, together with the simplicity of structure and material apparently arranged with mathematical precision at many points throughout the entire vale of the Mississippi in connection with the thousands of isolated works that seem to have been erected without reference to any apparent or well-defined order in relative position, in the absence of all literal record, I falter and almost fear to indulge even the most rational conjecture relative to their identity of national origin.

While we behold the works of man interspersed throughout portions of each habitable quarter of the globe, that past time has failed to chronicle, indicative of a population numerically dense, with physical energy equal to the construction of artificial mounds of colossal magnitude and symmetri-

cal form, perched on the summit of the lofty hill, or profusely spread abroad on the undulating plain, in connection with the earthen wall enclosing vast areas that have battled with the wash, the wear, and the ravages of time through ages and eras buried in oblivion, or totally lost in the continuous mutation of matter and mind, save and except the passing notice of the inspired historian, who declares that there was a time when the whole earth was full of wickedness; this declaration fairly implies density of population, and the almost utter extermination of that people, accounts for the absence of knowledge relative to data of origin, or use of the mounds.

But the first work of Noah after leaving the ark, is declared to have been the erection of an altar, on which to offer sacrifice unto the Lord, and most rationally sanctions the conclusion, that the earthen mound had its origin with the antediluvians, of whom we know but little, notwithstanding they filled an era of time sufficiently long to enable them to people the whole earth, and in their expansion carried with them a custom that bears record, not only of their actual existence on every quarter of the globe, but sustains the declarations of the holy men of old, that spake as the spirit gave them utterance.

GEOLOGICAL EXTINCTION.

In the investigation of a complication of causes, in the total annihilation of the mound-builders in America, I shall first notice the evidences of geological convulsion, in connection with the ravages of pestilence naturally growing out of the same; and, secondly, the amalgamation of colors and races of men in connection with physical degeneration.

It is everywhere evident that this earth has undergone many geological changes that have materially interrupted its surface; and some of those interruptions having occurred in remote eras, and distant localities, may have carried in their consequences, the total extinction of all animated matter within their influence. There is probably no portion of the globe that verifies this presumption in its present geological formation more than that lying east of the Allegany moun-

tains in North America, extending to the West India islands. But I only design noticing in this connection, such changes as are sustained by evidences that are tangible, and stand inseparably connected with the total extinction of the mound-builders east of the Blue mountains, running south from the state of New York to the Carolinas. It is abundantly evident that this portion of North America, has at some era been entirely submerged in water, in the deposites of shells, fossil, and marine substances, and that this submersion has occurred since the Noachian deluge, is equally evident in the arrangement and geological formation of the country. On examination it is everywhere evident that the Blue Ridge presents, in its formation, a general mass of disorganized matter, not lying in regularly crystallized strata, such as are found in the adjacent low-lands, being formed and composed of detached blocks of rock of various magnitudes imbedded in clay, mingled in many places with vegetable mould; from these and other corresponding circumstances, we are led to the conclusion, that at some unknown era in time, it was, by one grand convulsive effort, extending from one end to the other, hove up from the depths beneath, and thus formed a barrier, or mountain dam, to all the waters flowing from the eastern slopes of the Allegany mountain. When we attentively examine the land embraced in this territory, we readily perceive that this entire chain of mountains forming the Blue Ridge, runs in a transverse direction to the principal rivers flowing east to the Atlantic ocean, such as the James river, Potomac, Susquehannah, Delaware, and others, all of which present evidence of rupture in their passage through the Blue Ridge. But the example that has heretofore attracted most attention, is seen in the Potomac near its junction with the Shenandoah. Here the eye is greeted in approaching this spot from the east, with a prospect truly sublime in view of a tremendous mountain rampart, towering to the height of a thousand feet, with a grand breach from the top to the bottom, of about three quarters of a mile in width, through which the victorious Potomac now runs. On both sides of the chasm, trees and shrubs have taken root among the rocks, and partly conceal

some of the evidences of rupture; on the right hand side, however, about two thirds of the way up, a large perpendicular surface remains bare, and plainly displays traces of ancient union, with huge blocks of gray quartz that by the impetuous flood have been rolled several miles down the stream, where they yet remain as testimonials of convulsion. The corresponding heights of the mountain on either side of the chasm, the identity of strata of given heights, and other circumstances, afford abundant evidence that this place once formed a mountain dam, that obstructed the onward passage of the Potomac as it now runs, consequently a lake above of great extent must have been the result. From the lines or grooves in the rock that curve precipitately downward on the eastern side of the mountain, I presume that a leading issue from the lake existed, long anterior to the final demolition of the mountain at this point; and that falls such as Niagara now presents a similitude in miniature, filled the surrounding regions with the rumbling roar of troubled waters.

This conclusion is not only warranted in the evidence presented on the spot, but is amply sustained in the fact, that at various other points along the mountain, its eastern declivities present at their lowest summits, traces of running water, curving precipitately downward, where smaller issues presented falls of a magnificent grandeur, that once marked the scenery of primeval landscape with transcendent splendor. Snigger's Gap, in Loudon county, Va., furnishes a striking example to this point, and plainly displays the ancient marks of running water from summit to base, that flowed over the summit in a shallow sheet of about twenty poles in width, concentrating in a narrow volume as it descended, cutting an irregular channel through quartz and clay to the lower level, where in serpentine trail, it coiled along to its issue into the Potomac at the present confluence of Goose creek. This conclusion is not only sustained by the evidence presented at the issue from the lake, and the apparent surface channel, but is further attested in the fact that by digging in this channel at various depths, from four to fourteen feet, water-washed pebbles resembling those found in the beds of all the adjacent streams

appear, in a regularly-formed stratum from the ridge to Goose creek.

At various other places along the mountain, similar evidence is presented at points where no living water may now be seen, where by digging in ravines diverging from the lowest gap summits, regular beds of gravel, petrified shells, and water-washed rocks appear. Brock's Gap presents an example to the point, where the bed of an ancient stream may be traced to its junction with James river. This river also presents evidence of an ancient issue from the lake, previous to the final demolition of its barrier, where falls less magnificent than those of the Potomac appeared, that filled the adjacent mountain-ravines with an eternal requiem in rumbling echoes from the impetuous cataract.

It is also evident that the country lying between the Blue-Ridge and the ocean was sectionally interrupted in the formation of the mountain, or at some subsequent period, in the appearance of other smaller mountains similar in formation, some of which also present the appearance of having formed small lakes. The Short hill in the vicinity of Harper's Ferry is one to the point. This little mountain of about sixteen miles in length, running parallel with the Blue Ridge, from three to five miles distant, presents in the valley between a superficial basin, that is deepest about five miles from the southern terminus of the hill, and at that point presents evidence of a breach in miniature, similar to that seen at Harper's Ferry, that finally drained the little lake; and in the chasm now appears the antiquated-looking little village of Hillsborough.

That the valley lying between the ridge and Allegany mountain forming the basin of the great lake, was also sectionally interrupted, is equally evident in the appearance of several basins detached from the great lake by intervening highlands bordering along the unbroken chain of Alleganies, that also present issues as aforesaid; while at various other points along the present channel of the Shenandoah, there are many signs of subsequent interruption of primitive formation seen in the disorganization of various strata of crystallized rock,

that have been forced from the depths beneath to the surface; a striking example to this point appears on the western shore of the Shenandoah opposite the Shannondale Springs, where a stratum of very hard rocks seems to have been thrown to the surface without an entire disembodiment of the same, and presents an apparent semicircular formation, in a crushed or broken condition, re-embodied by subsequent crystallization; also along the channel of the Oppequan creek that traces the line of limestone formation on the east, separating it from a slate formation on the west side of that stream with singular accuracy for many miles along the margin, and in the bed of this stream where the force of convulsion seems to have acted with greatest effect in the upheaving of the adjacent highland the slate formation, in many places, runs in strata perpendicularly down to the depth of many feet in well-defined sheets lying edgewise, side by side, indicating the crashing union of a closing crater that seems to have been thrown open between the slate and limestone formations. The deposite of fossil and petrified shells frequently found many feet beneath the surface of the earth, is also indicative of an upheaving interruption at the time the great lake occupied the surface that buried those shells and other remains now seen in fossil deep in the bowels of the earth; from these and other corresponding evidences, I conclude that a doubt can scarcely be indulged relative to the former existence of this great lake, and it only remains for us to show how it disappeared, and in what manner it was productive of cause equal to the extinction of any considerable number of the mound-builders.

Having advanced some of the ideas that sustained my opinion relative to the formation and ancient existence of the lake, or inland sea, that covered the bosom of this great vale, then the elysium of the lake serpent, and the home of the finny tribes, that, through the reign of eternal mutation, has now become the happy abode of millions of intelligent beings, I may proceed with a detail of my views relative to the cause of mutation, the consequent result in connection with the extinction of the mound-builder.

I suppose that the country lying between the Blue Ridge and the ocean, at the time the waters were held back, was susceptible of tenure, and presented in its salubrious clime and fertile soil, a temptation to occupancy that would scarcely be resisted by any European nation, and its contiguity to the West Indian islands would render its discovery almost certain from that source; and if, however, it may not have been discovered from that source, a voyage across the lake would have rendered its discovery easy and certain to the mound-builders, by whom it may, or may not have been colonized. Inasmuch as I have no certain data, from which I may clearly infer occupancy by them, I may only notice the circumstances favoring such a state of things, in connection with the complication of causes, that combined in their final extinction.

I suppose the mountain barrier that gave rise to the lake to have remained an unbroken chain for many ages; for it is evident that it would require the lapse of centuries, from the apparent sources to consummate the complete filling of this great reservoir, especially when we consider the immense number of subterranean outlets that abound under the title of caves, and sink holes, throughout the entire extent of the limestone formation that predominates from one end of the basin to the other, bearing the impress of running water in well-defined lines and grooves on the surface of the rock to depths unknown. Dyer's Cave, in Hardy county, Va. (see cut EE), is situated several hundred feet above the bed of Lost river, the nearest adjacent stream of living water; in this cave, to the depth of several hundred feet, at various points the indications of running water are clearly defined, and at many places where the issue contracts, the whirl of water has opened crevices and formed chambers as portrayed in the drawing that renders exploration somewhat difficult to those unacquainted with the various windings of this interesting subterranean issue, the full extent of which, in consequence of the damps below, can never be thoroughly known; but the frequent occurrence of such issues, must have retarded the final filling up of the great basin, and afforded ample

time to the ridge to settle and attain density sufficient to withstand the wash and pressure of the water, until finally a second convulsion extending from one end of the mountain to the other, causing the mountain to give way at those points, rendered weaker by the previous wash and wear of the water that left the confines of the lake at the points whence now issue, the James river, the Potomac, Susquehannah, Schuylkill, Delaware, and Hudson rivers. Now if we admit those several issues to have been thrown open at one and the same time, impelled by a head of several hundred feet, nothing can be more reasonable than that the entire submersion of the lower country followed in quick succession, sweeping with the besom of destruction, man with all his works. This idea, although it may appear somewhat chimerical, is nevertheless strengthened in the examination of the facts in connection. In the vicinity of Williamsburg, in Virginia, was discovered by a planter in digging a ditch, about five feet below the surface, a considerable portion of the skeleton of a whale; several fragments of ribs, and other parts sufficiently perfect to warrant identification with the whole of the vertebræ, or back-bone, in the natural order of arrangement, and but little impaired in form. This skeleton was discovered two miles from James river, and sixty from the ocean, of which the whale is believed to be exclusively an inhabitant, and was never known to exist in fresh-water lakes or inland seas; I, therefore, conclude, that the former presence of the ocean is distinctly marked here in the presence of its mammoth occupant, otherwise a very important query is presented, at what era, and by what means, was this monster enabled to avail itself of the position it here occupies? But if we admit the mountain barrier to have instantaneously given way, as previously noticed, nothing can be more rational than that the Atlantic and the lake met on this lower level, and the influx of the tide in rolling the water back, would give, at high ebb, sufficient depth to enable a pioneering whale to reach that point, and in the reflux of the tide be left to flounder and die in the mud; and, in after-time, as the water receded, his bones were buried in the sediment brought

down in the final draining of the lake, and kept back by the influx of the tide until it was finally covered with vegetable mould, and preserved by the salts of the sea retained in the sediment of entombment. This conclusion is further sustained in the additional fact, that in digging or boring at various other points along this coast, black mud mingled with osier, and the remains of trees from ten to fifty feet below the present surface, yet appear, which fact also sustains the conclusion, that the country lying between the ridge and the ocean, was, at the time of the submersion, covered with vegetable matter, much of which was also held back by the tide, until its increased gravity sunk it to the bottom where we now find it entombed beneath a heavy coat of sediment, covered as aforesaid with vegetable mould. The ancient existence of this lake is so well defined in boundary, and so clearly sustained in the fossil remains and marine deposites remote from the ocean, that it is scarcely possible that I may be deceived in regard to its former existence. There is, probably, no habitable portion of North America embracing so large an area, that is so thoroughly destitute of earthen or other remains indicative of an exceedingly ancient population. From this fact, I infer that the draining of this lake occurred more recently than others, that more anciently submerged the country bordering the Ohio, Kentucky, and Tennessee rivers, all of which present analogous features, and were drained at eras sufficiently remote to admit of a dense population that swarmed in countless millions west of the Allegany to the Pacific ocean, as their works evidently indicate. The Allegany mountains could never have formed a barrier to emigration with a people whose energy, ambition, and indefatigable industry, in the erection of tumuli, has checkered the plains, and dotted the mountains, from Labrador to Mexico. The conclusion becomes irresistible, that the beautiful valley between the Allegany and the Blue-Ridge, was not tenantable in the days of their glory. But the draining of this valley may have done its work in the extinction of the mound-builders west and east, if perchance any may have survived the supposed deluge. For it is evident, that, after the great

body of the water passed off through the issues thus made, there would not only remain many pools of water which would soon become stagnant in the death and decomposition of the remaining animal matter, but the greater portion of the surface contained in the great reservoir would be covered with mud, which when exposed to the action of the sun's rays, would soon be clothed with the most luxuriant growth, and greatest variety of vegetable matter, the decomposition of which, with the nauseous effluvia arising from the stagnant ponds, and such malaria wafted on the bosom of every wind, would leave in its wake disease and death on every side to an unknown extent. And to this cause we may reasonably attribute the total extinction of the human family over a vast area of country, while other causes, in other regions, may have produced similar results; among which, I imagine, physical degeneration engendered in the transgression of the laws of nature, has done its work among the mound-builders, as it is represented to have done in the antediluvian world.

I am not, however, of the opinion that the antediluvian origin of tumuli necessarily involves the belief that the mounds that now appear on the globe were constructed by the antediluvians beyond the families of Noah in any part of the earth, but that many of those that yet remain in Asia were erected by the immediate descendants of the families of Noah, I have but little doubt; and that many have been destroyed in Europe and America by geological convulsions of nature at different eras, is equally evident in the absence of earth-works at various points where the evidences of the most recent geological convulsions abound most, and in the abundance of tumuli in all regions where the evidence of convulsion is least apparent. And it is a well-established fact, known to those familiar with the subject, that in the regions that are most mountainous on each continent of the globe tumuli is most rare and seldom seen, except in regions where the more recent submersion and draining of the earth has occurred, leaving a sediment or soil congenial to the most luxu-

riant growth of vegetation, inviting in former ages as at present, the agriculturist of every clime, until density of population, and pride of dominion, gave birth to many monumental and hieroglyphical memorials. This conclusion is sustained in the abundance of tumuli that yet appear throughout the entire vale of the Ohio river and its tributaries, which I suppose was once the seat of stationary water, forming an immense lake, the sediment of which gave fertility to a vast domain.

The draining of this great reservoir I suppose occurred at an era long since lost in the lapse of time, and long prior to the draining of the great vale east of the Allegany mountains. And I account for its superior fertility in the general flatness of the surface of the earth on which it rested, and of that over which it flowed from its general outlet to the gulf of Mexico; having but one general outlet, the draining must necessarily have been exceedingly slow, and the draught being light, much sediment that would otherwise have passed to the ocean, was left to fertilize the plain. Not so, however, with the great lake east of the Allegany mountains; its near proximity to the ocean, in connection with its increased number of issues flowing at all points over an inclined plain, gave an additional draught that consequently removed much of the sediment that would otherwise have fertilized the eastern vale, the lighter particles of which coming in contact with the tide of the ocean, were deposited at remote points, leaving the heavier particles to mingle with the primitive alluvions of the plain. And thus we discover a sandy surface covering an alluvion several feet below the present surface on most of the flats that abound along our Atlantic seashore from New York to the Carolinas, while no such formation has yet been discovered west of the Blue mountains, and east of the Alleganies.

CHAPTER XXXVI.

NATIONAL DEGENERATION.

I SUPPOSE the origin of color in the human complexion to have emanated from the exercise of an arbitrary power wielded by the Creator, in the preparation of a people physically adapted to the present organization of the earth, in which his capacity and sovereignty, as governor of the earth, are not only made known, but his supreme wisdom and infinite goodness are clearly set forth; inasmuch as the same physical constitution suited to the torrid or temperate zone could not comfortably exist in the colder regions of higher latitudes north and south of the equator.

And I suppose this power was first exercised in the family of Adam; and, secondly, in the family of Noah; and that the Creator in drawing a line of distinction in the family of Adam between the descendants of Cain and those of his brethren, not only changed the color of his skin, but also that of his physical form and ferocious nature. And that the color, notwithstanding it was a fast and fixed color, when impressed in its purity, was, nevertheless subject to the general code of fixed and immutable laws, that give and regulate variety, in the general order of nature, and was designed in the omniscience of Deity, to remain in existence with all animate nature; and thus prepare a partner for the subject of the secondary exercise of the same power in the family of Noah, preparatory to the ushering in of a second era. And thus the descent of all nations from one blood (that blood being subject to the same law that governs universal variety), becomes reconcilable in the universal order of nature. As it is found that no lapse of time, change of diet, country, or climate, can possibly remove the leopard's spots, or change the

Ethiopian's skin; neither has the lapse of ages yet been known to change a white man, or his posterity, to the shape or color of an African. Although the hottest rays of the burning clime of Lybia, may have scorched him, or his posterity, through many ages, and its soil have fed them on roots and berries, they still retain the primitive characteristics of their nature, as attested by Morse, the geographer, who asserts that on the eastern coast of Africa, in latitude five degrees north, are found the glossy black, red, and white inhabitants, all speaking the same language, which is Arabic, living on the same diet, and professing the same religion, which is Mohammedan, and all living within the Maggadoxy kingdom.

These people having inhabited in national union for many ages this particular portion of the globe, and there yet being some among them that retained in original purity their primitive complexion, would seem to furnish evidence that food and climate have little to do in the production of pure complexion; and Procopius, a Greek historian of the sixth century, speaks of a people with fair and ruddy countenances, and yellow hair, that dwelt far within the deserts of Lybia, in Africa. And Doctor Shaw, of the seventeenth century, in his antiquarian researches, speaks of the same people, occupying the same region which is in latitude ten to twelve south, and as retaining their fair complexion and yellow hair, notwithstanding a lapse of twelve hundred years transpired between these historians.

It is granted, however, that a white man and his posterity will tan very dark by the heat of the sun; but I presume it never can, as it never has, materially altered the shape of his face, or the quality of his hair, when his blood remained unmixed with that of the darker shades of the human family. Nor do I suppose that power in the decomposition of food exists in the human stomach of sufficient force to overturn the deep foundation of causes established in the germ of being by the Creator. Nor can the mere circumstance of what a man may eat, or where he may chance to breathe, derange the economy of first principles.

I subscribe to this doctrine because it is simple and natu-

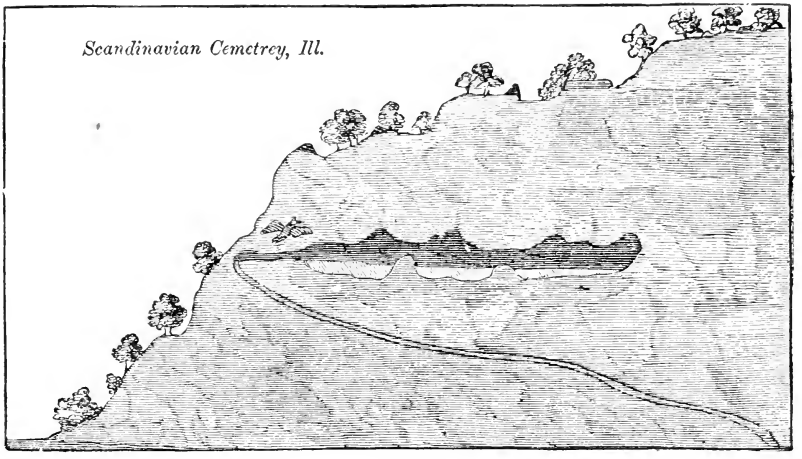
ral—the very way in which the great Author of creation works, by first fixing immutable principles in nature, that through those principles nature may work. As by giving gravitation to motion, the worlds are kept in their places; by giving variations to fire, it breathes through all matter, expands vegetation, gives motion to the air, and liquency to the waters of the globe; were it not for this, all fluids that now move over the earth in springs, brooks, rivers, or oceans, or pass through the earth, or circulate through the pores of trees, and herbage, together with all animal fluids of life, would stand still and become one universal mass of death. And thus I conceive that in the general order of nature, whatever is, is right; and that each, and every transgression of that order incurs, either directly or indirectly, the penalty of death. Thus I apprehend that an unnatural amalgamation of distinct races had much to do with the extinction of the mound-builders, and that the same drama is in reaction at the present time in the same regions on this continent, that if persisted in, will ultimately result in the same consequences.

Wherever we turn our attention to the fixed principles of variety, inherent in the procreative germs of nature in the animal and vegetable kingdoms, we at once discover a predisposition in such as in the order of nature may exist in physical union to amalgamation.

Experience teaches the agriculturist that wherever he plants several varieties of potatoes together, or adjacent to each other, that a commingling of species is the invariable consequence; the same result is had in the mingling of vines, and various kinds of grain, and in the amalgamation of vegetable matter, an inferior article is generally obtained, and a continuous amalgamation of a few years' duration engenders disease, and destroys the procreative germ of each. But cultivate each species remote from each other, and a healthful purity remains unimpaired for ages. The same result is had in engrafting fruit; cut away a large portion of the branches of a thrifty trunk, and engraft a different kind, and it may flourish and bear bounteously for a few seasons, and then

languishes and dies, while the native crab of the forest, unmolested, retains its verdure for centuries. In the amalgation of fowls, apparently of the same species and general physical form, that may only be distinguished in their peculiar habits and variety of color, procreation ceases with the first transgression, such as the wild and the tame turkey, the wild and tame goose, &c. The same result is had in the amalgamation of the horse and the ass. And I remark in the amalgamation of the white man and negro, the unmistakable inroads of physical degeneration; both in purity not unfrequently live out the good old age of threescore and ten, while the mulatto or mixed races rarely survive their threescore years. The negro in his purity is everywhere known to be more prolific than the white and red races, while the mixed race is universally known to be less prolific than either the white or black. From personal observation, in connection with the facts presented, I infer that a prolonged indulgence in the intermixture of the white and black races must eventually terminate in the total extinction of both. And the local position of America in reference to regions congenial to the nature of each, and its contiguity to continents adapted to the color and constitution of both, render it highly probable that international intercourse anciently existed on this continent.

And this conclusion gathers additional force in the fact that at the present time, the world is again apparently swarming, and America is hiving the surplus, and thus rapidly congregating together all the materials of national combustion, in the concentration of different manners, and customs, political creeds, and conflicting theological interests, all struggling for supremacy in the exercise of their own physical means. If we roll this state of things back to the imaginary darker ages of the world, they are immediately stripped of all the robes of chimera, physical degeneration becomes reasonable, and total extinction assumes the attitude of sovereign reality among the mound-builders.



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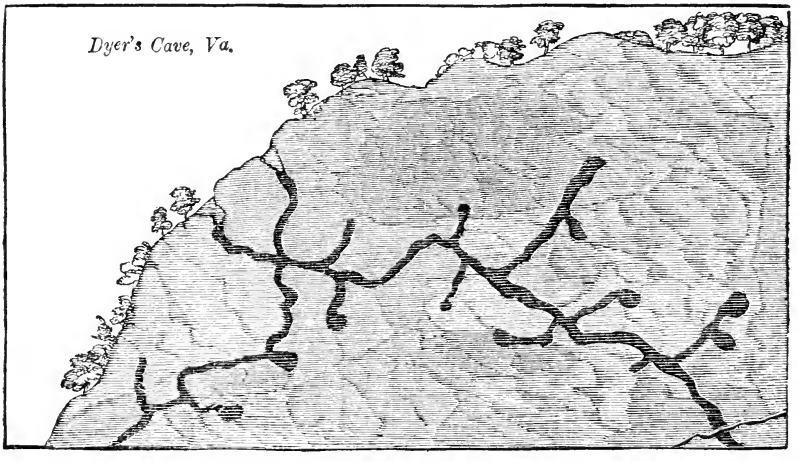

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